The LUTHERAN

AT WORSHIP

South Carolina congregation in new building

Vol. 43, No. 29

APRIL 19, 1961

PLAIN BEAUTY

WHEN WE MOVED from our parish in the beautiful hills of Pennsylvania to a a call to Illinois, many of our friends and relatives told us we would regret it.

"You'll never like living in that flat, monotonous country," they said.

At first, they were right. I did miss the majestic hills and mountains. T took a second look at the prairie.

HAVE YOU EVER watched a snowstorm sweep across the plains and engulf y swirling whiteness . . . or seen a sunrise, magnificent in unobstructed glory . stood with your family in a prairie cornfield on a quiet night to watch the spa heavens as our Echo satellite passed from one end of the horizon to the othe nothing blocking the view?

It's a thrilling experience.

In all of life we might profit by that second look. Perhaps, if we can re the blinders from our eyes and minds, we will find beauty and meaning in the of our everyday life and enjoy them as fully as our mountaintop experiences.

—MARY E. PETERM

The LUTHERAN *News Magazine of the United Lutheran Church in Amer*

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pril 19, 1961

THIS WEEK . . .

● **Faith Healing: A fact or fraud?** It isn't exactly either. A physician who is now a missionary doctor in India, discusses the healing miracles in the Bible and explains why this sort of thing happens seldom today (*page 11*).

● ONE WOMAN'S story of what happened to her when her physician told her she might have cancer. The "everlasting arms" held her up (*page 15*).

● IT'S COMFORTING to be able to give black-and-white answers about such things as gambling or drinking. Pastor Gardner, now engaged in graduate study in New York City, analyzes the problem from the viewpoint of evangelical ethics (*page 19*).

● VIOLA SCOTT who wrote "Who's a Hero?" (*page 23*) knows a lot about living through difficulties. She and her husband were missionaries in British Guiana in 1954 when Pastor Scott died of a coronary thrombosis. Mrs. Scott has gone ahead courageously, teaching school and bringing up her children.

● THE MELTONS (*see* "Five Make a Family") had a vigorous conversation about the sermon when they got home from church, and made some good resolutions.

● COVER PICTURE. Reformation congregation in Columbia, South Carolina, worships in its new church, dedicated last fall. Dr. A. Kenneth Hewitt is the pastor.

THE CHURCH IN THE NEWS

Catholics push school grants

Roman Catholic leaders were trying to organize a nation-wide campaign for favorable Congressional action on their demand for federal loans or grants to parochial schools. Roman Catholic educators meeting at Atlantic City this month were told that kits containing pamphlets and brochures on the need for federal aid to the church's institutions had been mailed to all Roman Catholic school officials by the National Catholic Welfare Conference.

The material was to be distributed to all parents of parochial school children. It showed them how to launch letter-writing campaigns to members of Congress.

Monsignor Frederick Hochwalt, director of the welfare conference and of the National Catholic Education Association, said Roman Catholics should not be satisfied with loans for their schools but should demand outright grants. Monsignor William E. McManus of Chicago chided the "indifference" of Roman Catholic laymen to the hierarchy's drive for school funds. "They seem to be under the impression that it is vulgar to flex Catholic muscles in public," he charged.

Opponents are chided

Roman Catholics who failed to p
port enthusiastically the drive for sc
funds came under fire. Rep. F
Thompson, Jr. (D.-N.J.) had called u
the church to drop its opposition to
Kennedy administration's school-aid
rather than risk "killing the whole
gram." The Congressman is a Ro
Catholic.

Bishop George W. Ahr of Trenton
it was "unjust" for the legislator to bl
the hierarchy for possible defeat of
bill. Aid to public schools without e
benefits to parochial schools would
a "violation of equity and distribu
justice," said the bishop. Roman C
olics were obliged "as a matter of p
ciple" to oppose federal aid to pu
schools only.

Other opposition from Roman Cath
ranks came from the American Cath
Philosophical Association, which ref
to endorse federal aid to church sch
In turning down the resolution, spea
asserted that they could not support
stand taken by the bishops.

Addressing the Atlantic City meet
the Rev. Theodore M. Hesburgh, p
dent of Notre Dame University, ch
Roman Catholic schools for their "
row, parochial spirit." He charged
Catholic education is "behind the ti
in matters ranging from science thro
theology to race relations."

Lawyers agree with both sides

Both those who favored governn
aid to parochial schools and those
opposed it found legal support for t
positions. Secretary Abraham Ribi
of the Department of Health, Educa
and Welfare, submitted to the Se
committee investigating the aid prog
a memorandum calling long-term,
interest loans to schools unconstitutic

The department's lawyers supported ...lly President Kennedy's position that ...x grants to sectarian schools cannot ...alidly be made. They pointed out that ...ition grants were equally questionable ...nce they "accomplish by indirection ...hat grants do directly."

A group of 21 "Washington Archdiocesan Catholic Lawyers for Equal Educational Rights" issued a counter-statement holding that aid given directly to parochial school children is constitutional. "The question is largely one of the means to be employed," they asserted. Leader of the group was James ... McGranery, who had been Attorney General under the Truman administration.

The Lutheran Church — Missouri Synod, which operates the largest Protestant parochial school system, opposed grants or loans to church schools. It would be "unwise for the church to accept it and . . . such aid would have a tendency to interfere with the mission and purpose of the church," its Board of Parish Education declared. It added that "social services" such as school lunches and transportation ought to be made available to all children of school age.

"Question 7" acclaimed

"Significant . . . deeply moving . . . forceful" were some of the adjectives used by reviewers as the motion picture *Question 7* was shown in U.S. cities. The film was produced by Louis de Rochemont for Lutheran Film Associates, an inter-Lutheran agency. It deals with the plight of the Lutheran churches in East Germany and their struggle against the Communist regime.

The film had its premiere in six cities in the U.S. and Canada last month. Openings are scheduled later this spring in Pittsburgh, Chicago, Philadelphia, St. Louis and Minneapolis. First showing

SPECIAL MERIT AWARD of the "Christian Herald" magazine is presented to the Lutheran film "Question 7" for its "sensitive and powerful portrayal . . . and technical excellence." Dr. Daniel Poling, editor, gives plaque to F. Borden Mace, president of Louis de Rochemont Associates, and Robert E. A. Lee, executive secretary of Lutheran Film Associates.

in New York will probably be postponed until September, according to Robert E. Lee, Lutheran Films executive.

Time magazine called the film a "quietly frightening portrayal," listed it among the most important current pictures. *Christian Herald* called it a picture "every American should see, one young people can hardly afford to miss," and gave it a merit award (*see photo on p. 5*). The Roman Catholic weekly *Our Sunday Visitor* said it was "an artistic achievement and a powerful story" recommended for everyone.

Wants wider social ministry

Church groups often choose one pet social mission project and neglect other important phases of the work, the United Lutheran Church's Council of Synodical Presidents was told at its Pittsburgh meeting this month. Dr. Harold Haas, executive secretary of the ULC Board of Social Missions, urged that synods extend their social ministry to meet more effectively the changing patterns of society.

"Organization and relationship of agencies and institutions" in the ULC synods is "neither rational nor efficient," Dr. Haas declared. He pointed out that in some synods a single institution absorbs all the financial support, leaving undone other forms of social ministry. One of the major needs of the day is provision of care for the aged, Dr. Haas said. He added that in some sections a hard campaign is required to raise enough funds to build a home that will house 40 or 50 aged people, leaving no money or energy to provide for other kinds of pressing needs.

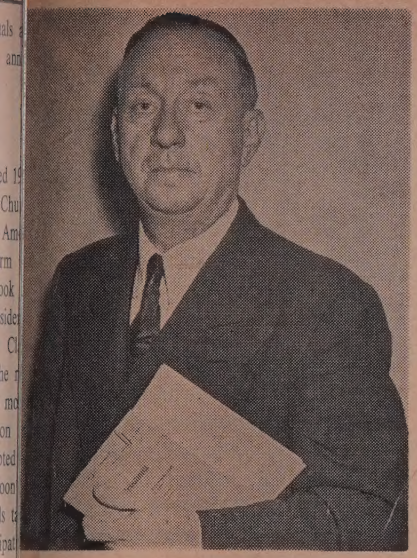
About 167 institutions and agencies are directly related to ULC synods, Dr. Haas revealed. Synod budgets provide about $2.5 million for these causes. Through organizations, individuals congregations they receive an ani total of about $93 million.

"Little JCLU's" planned

Matters concerning the proposed 1 merger of the United Lutheran Chu with the Augustana, Suomi and Am can Evangelical churches to form Lutheran Church in America took most of the time at the synod preside three-day session. Dr. Franklin C Fry, ULC president, explained the of the synods in the next merger m All synods will this year vote on Agreement of Consolidation adopte last fall's ULC convention. As soon two-thirds (22) of the 32 synods t approving action, the ULC's participa in the merger will be assured.

To smooth the way for the real ment of synods in the new church, presidents voted to ask each synod take part in creation of a regional velopment committee—a "little JCL This committee would act on a local b as the four-church Joint Commission Lutheran Unity has on a national le The JCLU, meeting since 1956, has cluded 42 commissioners—16 from ULC, 16 from Augustana, and 8 e from the American Evangelical Suomi churches.

Each "little JCLU" will include resentatives from each of the churches that will have congregations tering the new synod. Working with JCLU's committee on regional deve ment, it will set up plans for the ganizing convention of the new syno the fall of 1962 and also lay the grou work for transfer of institutions property to the newly organized b In some areas, committees represen the merging churches have alre started work.



NOTED CHURCHMAN DIES

r. Oscar Blackwelder of Washington, . C., was called home after long illness n April 6. Obituary notice is on p. 48.

lo commissions for wives

Wives of missionaries have to work ist as hard as their husbands and ought o be commissioned by the church, the acific Synod had asserted in a memo- ial to last fall's United Lutheran Church onvention at Atlantic City. The sugges- ion was referred to the Board of For- ign Missions.

The board does not "disturb the hus- and-wife relationship" by assigning spe- ial duties to wives of missionaries, Dr. arl S. Erb, executive secretary, replied his month. The board turned down the equest.

"Duties are assigned only to the one who is offered the commission," Dr. Erb explained. "A serious attempt is made not to set any obstacle in the way which would hinder the Christian home from bearing effective witness." Christian family life exemplified by the missionary and his wife "is one of our most effective" methods of demonstrating Christianity to non-Christian society, Dr. Erb said. "The place of the Christian wife and mother must be guarded."

Japan's Lutherans to merge

Mission work begun by Lutherans in Japan had resulted in organization of 14 Lutheran bodies. Largest and oldest is the Japan Evangelical Lutheran Church, a 10,000-member organization which grew out of mission work started by the United Lutheran Church in America's predecessors 69 years ago.

For nine years the Japanese Lutherans have been talking about merger. This month a date could be set, as eleven of the groups were ready to approve a constitution. In November, representatives of the eleven will meet to declare their intention to merge and to name a committee on preparations. Actual merger convention has been tentatively set for October 31, 1962.

The merged church will have about 13,000 members. Remaining out of the merger are missions of the Lutheran Church—Missouri Synod, the Lutheran Brethren, and the Wisconsin Synod.

Pastors issue funeral guide

Church members should not make funeral arrangements until they have consulted their pastors, according to a guide issued by the ministers of seven Lutheran parishes in the Minneapolis area. The pamphlet *When a Christian Dies* was published by the clergymen "to guide Christians at this bewildering time."

"Lavish funerals seem out of place in the Christian scheme of things," the pastors state, urging that funerals be held in churches. They offer to help church members select caskets and caution

against the "pagan ritual" of placing "too much emphasis on viewing the person in the casket." Such viewing should be limited to one evening, they suggest.

Social and fraternal groups should not "interrupt" funeral services, the pamphlet says. It advocates a limit on the amount of flowers since "a room massed with flowers causes each bouquet to lose its significance."

United Lutheran pastors listed among the authors of the pamphlet are the Revs. Dewaine K. Kolbo of Spring Park, George Gerberding of Deephaven, Robert M. Herhold of Mound, and Dar Vriesman of Watertown.

Baptists no longer "southern"

The Southern Baptist Convention, one of the largest Protestant groups in the U.S., should change its name to indicate its nationwide strength, several Baptist editors proposed. The Rev. James O. Duncan in the *Capital Baptist* proposed that the 8.5-million-member denomination be called the Baptist Convention of America. Dr. Erwin MacDonald in the *Arkansas Baptist* suggested a change to Baptist Convention U.S.A. The group is not affiliated with the American Baptist Convention, whose two million members are mostly in northern states.

Dr. Ramsey Pollard, president of the convention, agreed that dropping the "Southern" from the convention's title "might be of distinct advantage to our churches in the North and Far West." He noted that the geographical status of the group had expanded to include congregations in all 50 states. The name change may be considered when the group convenes at St. Louis May 23-26.

Congregational merger gains

In 1957 the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches merged into the United Church of C Decisions about constitution and gram were left until later.

This spring the E & R synods and 5,500 Congregational Christian chur are voting on the proposed constitu for the new church. If two-thirds in body approve by June 1, it will be clared in force by the United Churc its General Synod July 3-7 at Phil phia. A recent announcement said 2 Congregational groups had voted, 2,103 favoring the constitution.

Formed to fight merger was a Nat Association of Congregational Chri Churches which claims 180 mem The Rev. Neil Swanson, its executive retary, said many congregations n not vote at all, thereby halting or d ing adoption of the constitution. association also sought court judg against the proposed United Churc prevent "funds which have been pi accumulated for the extension of Congregational idea" from being use "alien purpose" by a body "lacking fundamentals of Congregationalism.

Lutherans in new posts

Several prominent European Luth theologians have recently been dr into service of interdenominational a cies.

Appointment of Dr. Hans Jochen gull to head the World Counci Churches' department of evangelism announced several weeks ago. Dr. gull had been a theological profess the University of Hamburg. Last Dr. Hans-Werner Gensichen of He berg University was named to head International Missionary Council's gram for training native African pa and church leaders. He will have h quarters in New York but will spend

PACIFIST VIGIL AT ARMY CHEMICAL PLANT
Quakers "witness for peace" at installation in Newport, Indiana

f his time in Africa. The plan to de-elop African church leaders is supported y nine Protestant mission boards aided y a $2 million grant from the Rocke-ller Foundation.

Dr. Bengt Hoffman, Swedish Lutheran astor who since 1956 has been director f the Lutheran World Federation's de-artment of world service, has resigned fective Oct. 1. He plans graduate study the U.S. Another Swedish Lutheran astor, Dr. Bengt G. M. Sundkler, has een named first bishop of the Lutheran hurch of Northwestern Tanganyika in frica. Tanganyika's seven Lutheran hurches with a total membership of 29,000 plan to form a united national hurch within a few years.

acifists demonstrate

Pacifist groups on both sides of the tlantic chose the Holy Week and aster holiday to engage in mass demon-rations against nuclear arms. London rowds estimated at 30,000 congregated n Easter Monday in front of the U.S. mbassy, while smaller groups marched the U.S. Navy's anchorage for atomic ubmarines at Holy Loch in Scotland. abor Party activity rather than religious convictions provided the motive for the demonstrations, according to reports.

In the U.S., Quakers and the religious-oriented Fellowship of Reconciliation provided the pacifist groups. Quakers held a 24-hour silent prayer vigil for world peace in New York's busy Times Square. More than 200 took part, carrying signs that said "Force May Subdue but Love Gains" and "Quaker Witness for Peace." Other Quaker groups held peace rallies in front of the United Nations buildings and in other parts of the country during Holy Week.

And so forth

Retired Lutheran Bishop Anders Nygren of Lund, Sweden, is in the U.S. for a 14-month research study project at the Evanston (Illinois) Institute for Ecumenical Studies. The project is supported by a grant from the Danforth Foundation. Bishop Nygren was first president of the Lutheran World Federation, serving 1947-52.

A 12-story headquarters building will be erected by the Protestant Episcopal Church at Second Avenue and 43rd Street, New York City, near the United Nations Center. Cost will be $5 million.

WASHINGTON

By ROBERT VAN DEUSEN

IS FOREIGN AID NECESSARY?

PRESIDENT KENNEDY spelled out a new concept of foreign aid in a special message to Congress. He said that the 1960's present a historic opportunity to the free industrialized nations to help the less-developed nations become economically self-sustaining. He urged Congress to revise its approach to the problem of foreign aid so that the U.S. might exert constructive leadership toward a "decade of development."

The president posed a fundamental question: Is foreign aid really necessary? While admitting that there had been many weaknesses in the program, he answered the question in the affirmative. He gave as his reasons: 1) the U.S. moral obligations as a wise leader and good neighbor in the community of free nations; 2) U.S. economic obligations as the wealthiest people in a world of largely poor people; and 3) U.S. political obligations as the largest single counter to the adversaries of freedom.

The proposed revision of the foreign aid program will spark one of the major debates in this session of Congress. Two of Kennedy's requests will be vigorously opposed: financial commitments over a five-year period; and permission to borrow large amounts directly from the treasury for loans to other countries. The lawmakers will be reluctant to relax their grasp on the foreign aid purse strings.

A WHOLE NEW set of basic conc was proposed in the president's mess

1. *Unified administration.* A sin new agency would combine the functi of the International Co-operation Adm istration, the Development Loan Fu the Food for Peace program, the Pe Corps, the lending activities of Export-Import Bank, and the progr for donation of non-agricultural exc commodities.

2. *Country plans.* The needs and sources of each country would be basis for a carefully tailored plan of velopment for that country.

3. *Long-term planning and financ* Basic economic needs would be hanc through low-interest loans over a l term. Authority would be needed fr Congress to make such commitments

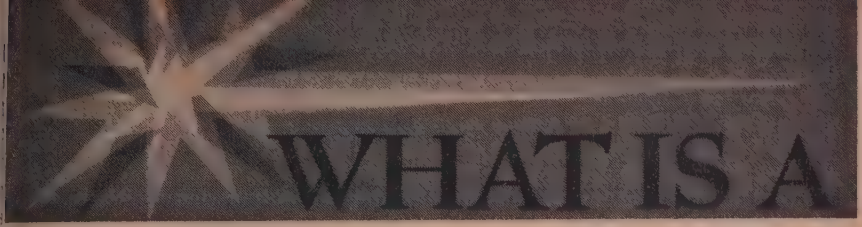
4. *Development loans repayable dollars.* Special emphasis would placed on "hard loans" as more conduc to mutual respect than "soft loans" p able in local currencies.

5. *Social and economic reforms.* Co tries which receive aid would be expec to do their part by adopting sound fi procedures, undertaking land reform, phasizing education and social justice.

6. *Multi-lateral approach.* An ef would be made to get other industriali nations to co-operate in providing capi

7. *Separation from military assistar* Military aid to other nations would shifted to the Defense Departm budget, to make clear the peaceful positive nature of the program and emphasize the importance of econo and social development.

8. *Attracting new personnel.* In a tion to using the most competent dedicated career servants now in the fi the new approach would tend to att people of high caliber who would inf fresh vigor and ideas into the progr



WHAT IS A MIRACLE?

People have been healed by faith but this isn't the way God normally deals with us

By Kristofer Hagen

Does God actually perform miracles of healing by organic tissue change? Does he ever overrule the laws of nature for an individual case and accomplish supernaturally what cannot be accomplished by ordinary medical treatment?

Can he take a limb permanently paralyzed by poliomyelitis and make it strong and sound again? Will he take a lung permanently damaged by tuberculosis, scarred with irreversible fibrosis or riddled with cavities and make that lung perfect and whole again?

Does he cure leprosy so that not only the Hansen bacillus is gone but the ravages left by the disease in skin, nerve, and muscle are corrected? Under his miraculous touch can a leg bone destroyed by osteomyelitis be restored to X-ray normalcy again?

These questions bring us to the crux of the whole matter of faith healing.

We may start by distinguishing between what God can do and what he does do. For those of us who are evangelical Christians there is no doubt about what God can do. Being almighty and all-knowing, the Creator of this universe and all its laws, he is able to accomplish true miracles of healing if he wants to.

The fact that God does accomplish miracles of healing in individual cases seems clear from biblical and religious history. The sober and straightforward men who compiled the Gospel record of Jesus' life on earth, so reliable in other details, could hardly be accused of falsifying the record in reporting his medical miracles.

When they report that the blind were made to see, the deaf to hear, the crippled to walk, the lepers to be cleansed, I can only accept their record as factual.

An honest medical evaluation of many of the recorded miracles of healing makes one wonder, however, if they were all really as supernatural as they appeared to the primitive medical understanding of earlier centuries.

Not to break down the aura of wonder surrounding the miracles of Jesus—but we do have to be honest with ourselves and admit that modern medical science casts a somewhat different light

on some of these miracles than they had in the first century.

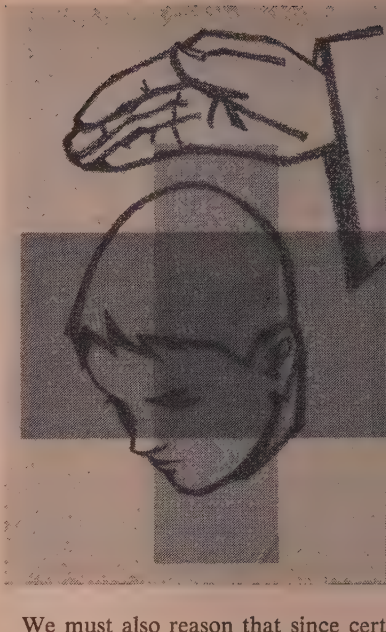
For example, we cannot deny that some of the fevers (e.g., in Peter's mother-in-law or the nobleman's son) Jesus cured miraculously are today cured routinely by antibiotics. Furthermore, we now know that the normal antibody mechanism of the body can be expected to produce spontaneous or natural cures of some very bad fevers by putting the patient through a crisis in which the fever suddenly subsides and the patient improves.

In other words, it is possible that the miracle Jesus produced in these cases was more one of superior understanding of the natural processes at work than of supernatural manipulations.

TO FOLLOW THIS LINE of thought further we think of cases thought to be possessed of demons or spirits, such as the obviously epileptic boy described in Mark 9:14-29. The "spirit" which made the boy have convulsions we now know must have been an actual brain disturbance due possibly to birth injury or previous disease or inherited disfunction of brain tissues.

We would not expect Jesus to correct the scientific error in the concept of this disease held by people in his day. But as we look back on this miracle from our vantage point we must call it what it was—a cure of a case of convulsions.

Dr. Kristofer Hagen is superintendent of Mohulpahari Christian Hospital affiliated with the Santal Mission operating in North-East India. A member of Normandale (Augustana Lutheran) Church in Minneapolis, he'll return to his Southdale, Minneapolis, doctor's office in the fall of 1962. This article is condensed from his "Fortress" book "Faith and Health" published by Muhlenberg Press.



We must also reason that since cert
cases of infantile convulsions unde
spontaneous remissions or cures wh
the child reaches a certain age this m
well have been the case with the b
Mark describes. While all such ca
will show a persistence of abnormal el
troencephalograms as long as they li
some of them never have a convuls
after a certain age is reached. In
outward sense, they "outgrow" it.

One wonders if the child Jesus cu
would not have shown a persistent abn
mality in the encephalogram, thus est
lishing that the cure did not accompl
any actual structural change in the bo
brain tissue but coincided miraculou
with the age at which outward conv
sions would cease anyway.

Thus, again, the miracle would
more one of understanding and prognc
than of actual organic tissue change.

PERHAPS ALL THIS semi-scientific sp
ulation is beside the point. Even af

llowing for the possibility that some ases of miraculous healing have a nat- ıral explanation, there still remains a ıard core of what would appear to be niracles of actual organic tissue change.

The man born blind, healed by Jesus, ould hardly have had a hysterical or unctional blindness. His eyes must have ındergone some real change.

The lepers Jesus healed must have had ı real change, since leprosy is a disease of such obvious, visible pathology that o declare it cured must have required nore than a change of ideas in the lepers' ninds. Similarly, medical history has re- corded miracles of healing which appear o be substantiated by scientifically proved changes in the patient's body.

Perhaps it does not matter so much whether such miracles have actually oc- curred or not, so long as we recognize hat God can perform miracles if he vants to. Why, then does not God per- form many more miracles of healing?

IT SEEMS CLEAR to me that as a reg- ılar thing God does not want to produce supernatural miracles of healing and that his is the reason we seldom see any repe- itions of the miracles of the New Testa- ment. An out-and-out miracle of healing s, I believe, in God's eyes an inferior nethod of handling human disease.

It is a concession to a generation that s always demanding signs and wonders (John 4:48). If God were to go beyond he laws of nature and produce miracles of healing as a sort of everyday matter here and there throughout the world, we would run into serious difficulties.

Cures wrought easily through an act of simple, childlike faith would under- mine the whole system of natural law and order. They would make people dis- inclined to learn or study that law and order. The world would become a hot- bed of spiritual, political favoritism.

People who were not healed by faith would start feeling jealous of those who were and wonder why they were so fa- vored in contrast to them. This would do more harm than good.

Furthermore, it would tend to remove from the human scene the challenge that compels men to spend endless hours of research and toil to unravel the mysteries of life and death, of disease and health.

AND IT would be arrogant of me as a human being to assume that I am so im- portant to God's plan that he must transcend the laws of nature to heal me from my disease now. God may well find it much better for me to endure that disease I have, to cope with it as best I can, to carry it bravely, even to surmount the handicap it brings.

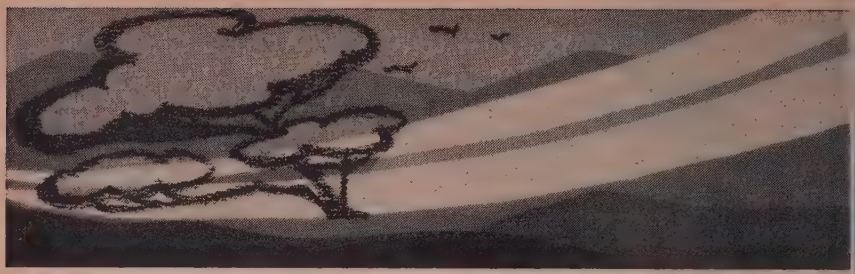
Think for a moment about a girl called Helen Keller. Born blind, deaf, and therefore mute, she was a pathetic case. Could not God have healed her eyes and opened her ears and made her normal like other girls?

I am sure he could have done so, and I am sure there were people, relatives and others, who must have asked him in faith to do so. Why, then did God not so heal Helen Keller?

Was it because those who prayed did not have enough faith? Was it because the girl was not a special enough case?

No, it was because he found it wisest not to heal her. It proved much better for Helen Keller and for all similarly afflicted people in the world to let her overcome her handicaps.

WHAT I AM TRYING to say here is that insofar as we can "think God's thoughts after him" we can understand the prob- lem of human disease and suffering enough to know that it is not necessarily



best solved by performing a lot of miraculous cures.

It may well be a sign of weakness for us to expect a miraculous cure of any illness, except in the most unusual circumstances. The rare circumstances which require a miraculous cure are best left to God.

For this reason, in asking for a cure of any incurable or intractable disease condition we should always add, "as thou wilt, O Lord."

THOUGHTS like these lie behind the suspicion with which many Christian medical workers view widely advertised and publicized faith healing programs. Whether the programs are put on in city auditoriums, churches, or tabernacles, on TV or at grottoes or shrines, the whole idea of publicizing a divine healing program is repulsive to most of us.

In the first place, we feel that it is nobody's business but God's to decide when and where healing miracles are necessary. The Spirit of God, like the wind, bloweth where it listeth (John 3:8). We should not try to direct the Spirit of God any more than we try to direct the wind.

Furthermore, we feel instinctively that it would be unlike God to heal a few people here and there and leave the great mass of suffering mankind unhealed. I am equally sure that it is God's purpose that we human beings should learn to help one another in our illnesses and that all medical science and medical care are really a part of the service of the kir dom of God on earth.

PRACTICALLY 100 PER CENT of the s called "cures" claimed by faith heal or shrines are on careful medical i vestigation either emotionally induced i nesses that had no real organic basis the first place or else they are out-an out spurious cases of dishonest "cure

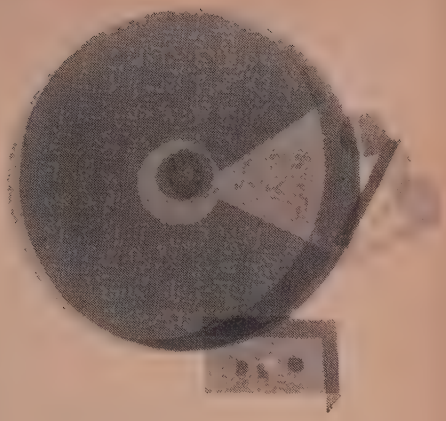
Medical history is full of supposec "cured" diabetics who quit their insu and died, of supposedly "cured" appe dicitis cases that "needed no operatio and later died, of supposed "cured" ca cer patients who went right on and die

The majestic unfolding of knowled in human history is no less inspiring the medical sciences than in theolog philosophy, the arts, or other scienc In this history a great deal more of t goodness and greatness of God is r flected than in an account of miraculo interruptions of natural law.

Basically God is a God of dependab law and order. The history of thoug is really the history of man's quest f that law and order.

Let the matter rest with this: We c trust God to heal us from any disea if in his goodness and wisdom he wi to do so. We must trust God implicit to do what is right. The way in whi he wills to heal us is generally the w of applied medical science, a way of u derstandable law and order, not by su den, dramatic miracles.

False Alarm



The doctor said it might be cancer, but after the first wave of despair this woman found strength in faith

By Dorothy Semmelmann

A movie about cancer was being shown at a school near our home. I had long wanted to see it but had missed it repeatedly. This time I was determined to go.

I was unable to get a friend to accompany me, so I went alone. The film stressed the importance of a yearly examination, something I had kept postponing. Now, with the picture's extra push, I decided to do something about it.

Next day I made an appointment with the obstetrician and gynecologist who had delivered my son eight years earlier.

When the day for my examination arrived, I set out for his office with a light heart. As the doctor began, I cheerily told him I had been so healthy I hadn't felt any need to see him since he had delivered Stephen. However, to my dismay, when he finished his face was grave.

"Dorothy," he said gently, "you have trouble."

Everything started spinning. He told me to lie down and breathe deeply. In a minute I was all right again and he began to explain about my tumor, possibly as large as a grapefruit, lodged on the uterus wall.

His advice: hysterectomy, as soon as the hospital could take me.

I shall never forget sitting before that open window and taking those great gulps of air. I was panic-stricken. There was just one thought racing through my mind:

I had cancer. Dear God in heaven, I had cancer!

For what seemed an eternity, I was engulfed in terror. But it really wasn't long before my Christian training began to take hold. It broke through the icy fear and, with every breath I took, there was a deep prayer asking God's help.

The terror began to subside. Soon I was able to get to my feet. By the time I had put on my hat and gloves, I was composed.

I had no choice. I had to face it. Why should I feel it could never happen to me? True, it wasn't definite, but I had to accept the possibility.

But I had something on my side far greater than cancer. I had the great love of my heavenly Father. He was helping me now—and would continue to help.

I had never before realized how wonderful this was. I simply had to keep remembering, "I can do all things through Christ who strengthens me."

As I RODE HOME, I prayed aloud, "Dear Lord, Thy will be done. Please help me. Hold me in thy everlasting and all-powerful arms."

Over and over I repeated that prayer. I don't think I had ever thought about God's arms before, but now that was all I could think of—those everlasting, all-powerful arms.

Two of our boys had been ill with a virus infection all week but now, when I walked in the door, they greeted me with the news that they felt much better. I chatted with them a bit but of course didn't tell them anything about the problem that was churning in my mind.

I phoned my friend, Pastor Kuebler, and asked him to drop by. When he arrived, I told him my story. We talked for a long time and finally he remarked, "Dorothy, you're amazed that you're reacting this way, but I'm not. I always knew you would be able to cope with anything that came your way; you're a well-grounded Christian."

No words could have pleased me more.

AFTER HE LEFT it was time to tell my family. How I dreaded that!

Wouldn't it be kinder not to relay my fears of cancer? Perhaps if they didn't realize the seriousness of my situation it would be easier for them. I prayed for guidance—and decided they had a right to know the truth.

But when I told my husband, he was speechless. I began to tremble again. "John," I tried to comfort him, "the doctor tells me he really won't know until the operation. We've got to face up to this thing."

Then I gathered the children and casually told them I would soon enter t hospital to have a growth remove Connie asked it:

"Does this mean you have cancer?"

Quietly I replied, "No. It just mea there's a possibility. And we have to p pare ourselves."

THAT EVENING John had an appoi ment in church. He didn't want to g but I felt it was the best place for hi Shortly after he left, the children we to bed and I phoned my parents the ne Then I was alone.

I sat in the dark and prayed. But su denly I was frightened. I felt pain, d ferent from any I had ever felt. T agony was caused by thoughts of leavi my children. They were so young a their need for me was so great. Tea flooded my face in an unceasing torre

Eventually, exhausted and red-eyed, suddenly realized John was due home any minute. Hurriedly I bathed my fa in cold water. As I re-entered the livi room, my eye fell on the Lenten bookl I turned to the reading for that day and realized God was speaking to me:

"But ignoring what they said, Jes said . . . 'Do not fear, only believe.' "- Mark 5:36.

Once more I felt calm. When Jo returned we sat and talked quietly befo

tiring. But then, in the dark pre-dawn ours, my terror returned. I could think nly of my children.

I FORCED MYSELF to get up and open y Bible. At first the words were urred, but as I continued into Matthew could feel myself relax. Here was the nswer!

I came to several of my favorite verses: "And he saith unto them, 'Why are ye arful, O ye of little faith?' "

"Are not two sparrows sold for a farthng? And one of them shall not fall to he ground without your Father. But he very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

"Come unto me, all ye that labor and re heavy laden and I will give you rest."

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

With that prayer on my lips, I fell sleep. Jesus had never seemed closer.

NEXT MORNING, I awoke refreshed—nd relaxed. It almost seemed I had dreamed all that had happened. I felt peaceful. And truly happy. I couldn't understand it, but how grateful I was! God had given me the peace that passes ll understanding.

That peace never left me. I never again ried. I was never again afraid. I had sked and our loving Father had given. I might have to leave my loved ones, but he would always be with them. All they, too, had to do was ask. My responsibility was to impress this upon them.

My attitude was contagious. First my family caught it. If I could laugh and be happy, so could they. Next my friends fell in line; they couldn't get over the way I felt—and they were cheered up, too.

At every opportunity, I told people what had happened and how it had come about. I wrote my news to everyone. My purpose was twofold—to show what trust in God can do, and to get women to realize the importance of a yearly examination.

FINALLY, it came—Palm Sunday, the day of my admission. The family attended church together, each feeling the deep prayers within the other. Then, after a delightful dinner, Connie took a snapshot of John and me at the door—John looked much more like the patient than I did!—and we were off.

Entering the hospital, I felt my heart go out to all the people in that crowded room waiting to be admitted. Soon a cute young girl in a striped pinafore clasped a plastic bracelet with my name on it around my wrist and guided me to the laboratory.

A sample of my blood was taken. Then to the X-ray room. Then to the fourth floor, where another newcomer — my roommate — was just being settled. I changed my clothes, then John appeared. However, I urged him to leave quickly; there was an organ dedication at church that afternoon and I didn't want him to miss it. Besides, he would be back for evening visiting hours.

After John left, I set out to explore the floor but bumped into another old friend, Pastor Kirkegaard, just outside my door. How good it was of him to call on me! We talked and prayed together. It was such a good beginning.

My roommate was pleased, too. She was a Congregational deaconess — and this was the first Palm Sunday in nine years that she hadn't helped prepare communion. We agreed we were happy to enter the hospital on that holy day. Although we could never realize the sufferings of Christ for us, we would be

brought closer to him because of the suffering we would endure. It was wonderful to have the fellowship of a devout Christian.

NEXT MORNING—I'd slept peacefully all night without any sleeping pill—things got busy. I was given a shot, my hair was wrapped up and muslin boots slipped over my legs. I became dizzy from the injection but managed to lift myself on the stretcher and heard my roommate call, "God is with you, Dorothy."

Then I was on my way down the corridor.

I had always wanted to see an operating room, but now I couldn't open my eyes. A man's voice asked me to turn on my left side; I felt his fingers searching for the spot in my lower spine for the anesthesia.

The next voice I heard (nine hours later) was saying the 23rd Psalm. Then it read from the Bible. It prayed for me. I could hear my name over and over. It was Pastor Kuebler! It sounded as if he was talking to John.

THEN I HEARD a woman calling. "Mrs. Semmelmann, it's time to wake up. Your husband and mother are here." I remembered where I was and struggled to open my eyes. John kept saying, "Everything's all right." Tears were streaming down his face. Poor John! Yes, I was sure everything was all right. I don't know why I did, but I was certain.

I heard my roommate assuring my v itors that I had been completely relax throughout. I wanted to tell them t was not of my doing, but of God's. remembered my prayer about his a powerful and everlasting arms. To h I offered a silent prayer of thanks. A slept.

I awoke to a new morning, filled w activity. The doctor explained that t tumor had been large, but there was cancer, no malignancy!

IN THE WEEK that followed, I beca aware of—and thankful for—many thir I had always taken for granted. Wh a blessing it is to walk and move withc pain. To drink and eat. To be in yo own home with your loved ones. Ev to shower, shampoo, feel really clean.

There's so much I can never again ta for granted!

Yes, God gave me time to think a I thank him for all the experiences have had. They have brought me clos to Christ's love than I had ever be before.

I had felt terror, sorrow, and lone ness. When I asked, Christ replac these with incomparable peace.

There are no words to tell of my gra tude. I can only say that I can nev again be the same person I was before.

Now I think I really understand Pau forceful testimony:

"For me to live is Christ, to die gain."

✠

THE MAIN THING in prayer is really not that we present particular petitions but that we enter into communion, into a personal relationship with the Father. If I do nothing else but say from the bottom of my heart, "Dear heavenly Father," the main thing has already happened.

—HELMUT THIELICKE in *Our Heavenly Father* (Harper)

THE DANGEROUS DREAM EASY MONEY . . . WEALTH WITHOUT WORKING FOR IT . . . A GOOD DAY AT THE TRACK OR LUCK IN THE BINGO GAME . . . . .

What Can We Say About Gambling?

By Romaine L. Gardner

It isn't easy to be rational about a particular problem when one is right in the middle of it.

A wife who has seen her husband's monthly pay checks squandered at the local bar and who has witnessed the anxiety created in the eyes of her children by the father's perennial drunkenness is not apt to treat the problem of alcoholism as an abstract moral issue.

A refugee from behind the Iron Curtain who has seen his property confiscated and his family sent to a work camp in Siberia is not likely to speculate on the efficiency of the Marxist economy.

A missionary in South America who has seen his school wrecked and his students harassed by mobs incited by the local Roman Catholic priest, will not be too interested in the Protestant-Roman Catholic dialogue.

In each of the above instances, the person involved in the problem may have a personal reason for being a rabid prohibitionist, a vigorous anti-Communist, or strongly anti-Catholic. Our question does not involve just personal reasons, but the position of the church on various moral issues, and the specific moral issue in question is that of gambling.

Of late, Protestants have been disturbed by the problem of gambling. In New York State the problem has been intensified in recent days by a proposal to the legislature to legalize off-track betting. The problem, however, is not confined to New York. Proposals to legalize gambling as a solution to tax problems are being made in many states.

This situation has caused churchmen, clergy and laity alike, to investigate the nature of gambling in an attempt to discover a relationship between gambling and Christian morality. Some have asked the church to speak out in no uncertain terms pronouncing gambling a sin.

It is not the purpose of this article to answer specifically the question as to

whether a state ought to legalize gambling, nor does it have anything to say about gambling as a possible method of fund raising within the church. Rather, it is addressed to the more general problem of the relationship between Christian morality and gambling.

I shall go about this task by examining various arguments against gambling in the context of first an "inductive" and then a "deductive" approach. I will conclude with an approach which I believe to be sound and in keeping with the Lutheran-Christian approach to a variety of moral problems.

I KNOW A MAN who lost his job, his family and his self-respect because he gambled away everything he had at the race track. He had good reason to oppose gambling and to warn of its dangers. His case generates an approach to gambling which I shall call the "inductive." This approach holds that moral issues can be settled by arguing from particular instances to general rules.

In other words, if enough instances can be found where a certain event is causing problems in the lives of people, one has a right to generalize on this event and call it an evil for all people at all times. In our case, if we can see gambling as a real problem in the lives of enough people, the church ought to speak out in no uncertain terms about gambling as a sin.

The argument may run as follows:

I have seen gambling responsible for the problems of my neighbor.

I know of many cases where gambling is responsible for people's problems.

There is no question that gambling is a social problem in America for I have read about how much money people spend on it and how widespread it is.

Therefore the church ought to take a definite stand against gambling for people in any of its forms.

I QUESTION this way of settling mo disputes because if we are consistent will hold that any number of moral pr lems can be settled this way.

Take the liquor problem, for exam Here is an argument for total abstine structured in the same way as the ar ment against gambling:

I have seen liquor responsible for problems of my neighbor.

I know of many cases where liquor responsible for people's problems.

There is no question that the use liquor is a social problem in America I have read about how much mo people spend on it and how widespre it is.

Therefore the church ought to tak definite stand against the use of liquor all people in any of its forms.

NO DOUBT many people do reason t way, but if it is the way of settling mo disputes, good inductive arguments co be structured against television, movi dancing, baseball, and automobiles. (B cause of the numerous automobile ac dents, the church ought to take a sta against automobiles.)

The answer to a man who argued t the church should take a stand agai eating candy because he ate candy a it intensified his heart problem, wo be to assert that this problem was widespread enough to warrant a gene rule. But then—and this is the seco objection—how many particular ca are necessary to justify a general ru Who is to decide when a specific probl is great enough to warrant prohibition

I can only be amused by those w would have the church condemn ga bling in no uncertain terms and in t same breath are horrified by anyon

uggesting the same be done in regard to he drinking of liquor. Who is to say ambling is a greater social problem than rinking?

THE SECOND APPROACH I have called he "deductive." It argues from general ules to specific conclusions. The prob- em in this case is to find a general rule nd to go consistently from the general ule to the specific conclusion.

There have been many general rules rom which opposition to gambling can e deduced. If not the most important ogically, one of the most important emo- ionally, has been the following:

The Roman Catholic Church does not ppose all forms of gambling.

We must be different from the Roman atholic Church.

Therefore we must oppose all forms f gambling.

The absurdity of this kind of thinking an be shown in this proposition:

The Roman Catholic Church does not oppose belief in God.

We must be different from the Roman Catholic Church.

Therefore we oppose belief in God.

Another general principle out of which opposition to gambling has been deduced is this one:

Coveting is a sin.

Gambling is a form of coveting.

Therefore gambling is a sin.

THE PROBLEM in this case comes in the definition of coveting. What is it to covet?

It is to have an inordinate or wrongful desire. I take it the desire in gambling is the desire for money.

What about the man who invests $500 on the New York Stock Exchange and wants to sell at a profit? Is he coveting?

What about the man who is making $100 a week and who desires $125?

Our opposition to gambling on the grounds that it is a form of coveting may very well lead us logically to a position where we challenge the basis of the capitalist system. There may be a difference between the desires of a man who starts a grocery store to make a living and the man who gambles, but is there a qualitative difference between the man who speculates on the stock exchange and the man who makes a bet on a football game in regard to their covetousness?

Consider another deductive argument:

Wasting money is a sin.

Gambling is a waste of money.

Therefore gambling is a sin.

Here again, the problem comes in defining what is meant by "wasting money." Is buying a color television set a waste of money? Is buying a Buick when a Chevy would get you just as far a waste of money? Is spending money on a movie, a baseball game, a cigar, bowling, a waste of money?

PERHAPS AT THIS POINT the reader is saying: "Let's forget about logic. I know gambling is wrong and that's all there is to it."

This may be all he needs for his own personal moral conclusion, but if the church is to give an impression to society that it holds a certain moral conclusion, it must carefully articulate it or run the risk of having it brushed aside as nonsense.

What bothers me about both of the above approaches to the problem is that both end in a statement condemning gambling as an evil in all its forms for all people at all times. I am not at all sure the church, or even individual clergymen, can afford the luxury of such a seemingly comfortable position.

The approach to the problem which I shall briefly outline has the disadvantage of not producing a moral absolute, but has the advantage of being both reasonable and faithful, as I see it, to the Lutheran-Christian method of settling this kind of moral disputes. This approach follows the deductive method but without its logical rigor.

It begins with the Christian doctrine of creation. God is the Creator of all that exists and man's position is that of a steward who has a responsibility to his Creator in regard to what he does with what he has been entrusted. Material possessions, being part of God's creation, are man's to use with responsibility. Brief as this account may be, it is enough to point in the direction which this approach takes.

How do we reach a conclusion concerning gambling via this reasoning?

If you are looking for an absolute you won't get it. On the basis of this doctrine of creation, the church cannot make a statement that gambling is absolutely wrong, or absolutely right, in all conceivable situations, for all men, at all times.

Rather, it is the first responsibility of the church, of individual clergy and laymen, to proclaim this doctrine of creati —man's responsibility to God for t use of his material possessions.

But they can go further. They ha the responsibility of guiding particu people in specific situations. If a m has a gambling compulsion, as many the church, through its pastor, can spe definitely and with authority to this m telling him he ought to deny his u completely in the same way compl abstinence is advised for an alcoholic.

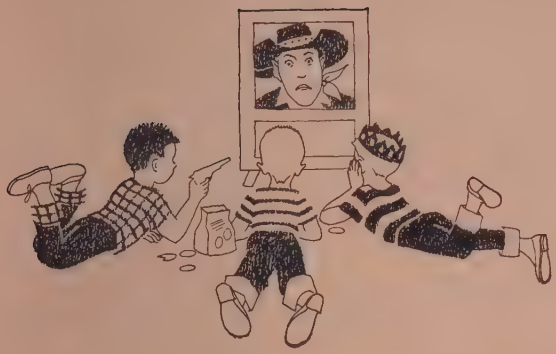
Where a family has an income ins ficient to secure its daily necessities, is the responsibility of the church throu a pastor or layman, to tell them in uncertain terms that gambling is wro for them, as one might tell them in t same vein that it would be wrong them to buy a 24-inch color televisi set while their children go hungry.

Where compulsion and lack of mon are not a problem, the church might l it on this man's conscience that th sums of money could be better spe helping to care for the poor, or to a vance the cause of Christian education.

In each case, the determination the problem is drawn from the breac of one's Christian convictions and geared to meet a specific situation.

I'm certain this solution will not a peal to those who desire a united ca paign against gambling in any form, f all people, because it doesn't fit eas into slogans. Nevertheless, if the chur follows this position, applying its d trine to specific situations, rather th campaigning on the basis of moral ab lutes which do not stand the test of r orous thinking, it seems to me it has greater possibility of getting its po across. It may then help eliminate t serious problems which gambling c bring about.

By Viola L. Scott



WHO'S A HERO?

Not necessarily the man who foils the bank robbers, but maybe obscure people who stand up under everyday stress

"You tryin' to be a hero or somethin'?"

There was a blast of bullets. "Spat-spat-spat" against a rugged rock . . . Three awkward young bodies sprawled full length on the floor in front of the TV . . .

The boys, temporarily at home to refuel before rushing outdoors again, were helping themselves to a stereotyped western at the same time. Actually they were inside the TV, completely identified with the hero who was leading a group of terrified people through western wilds and Indian raids out to Ca-li-for-ni-ay.

The TV crowded a larger-than-life frightened face into the living room. A young face, as yet unlined by life and experience. Mouth trembling, eyes agape with alarm, it was not a pleasant thing to view. That face never did lose its look of fear completely, even when the young fellow succeeded in forcing himself through one dangerous situation after another.

The three boys scoffed at him and his weakness. But their voices were envious and awed as they talked among themselves in praise of the hero who silenced those "spat-spat-spats" with perfect marksmanship, unscathed himself though he was in plain view of the outlaws. Never afraid. Always the winner. Here was a hero!

Only he wasn't . . . because you can't be a hero unless you *are* afraid. Afraid, but doing and living in spite of that. The history of mankind is a thick volume of *Who's Who In Courage*.

We all know and respect the Helen

Kellers of the world, the Madame Curies, the Beethovens, the Pasternaks, the Liljes. These are the "sung heroes."

But what about the unsung heroes, the ones never destined to be great, or world famous, yet each of them a true hero in an unending battle of seemingly insignificant days and events? One passes these heroes on the street every day, works beside them hour after hour, catching an occasional glimpse of their fears in a deep and weary sigh, a discouraged word —sometimes an angry word—a trembling mouth, a renegade tear.

A LIST OF THESE heroes is endless. They might be:

The teen-age boy, threatened and beaten by teen-age hoodlums, who withstands their pressures to make him one of the gang . . .

The teen-age girl caught between the dictates of her parents and society, and the ridicule of her companions if she obeys those dictates . . .

The husband, with wife and family dependent on him, whose employer is morally a corner-cutting man in business, and by threats of dismissal tries to force his lack of ethics on his employees . . .

The wife and mother who cannot keep husband or child from going astray yet tries desperately, in one way or another, to avert their self-destruction . . .

The elderly man, lonely and ill, w really cannot seem to find any reason living a few more years, yet cheers eve one with smile and friendly greeting .

The elderly woman, terrified by bei suddenly forced to seek her own livi in a business world that seems to ha no patience or place for her . . .

And all of us, overwhelmed by t implications of atomic power in a wo not prepared for it.

WHATEVER YOUR FEARS may be, a no matter how many times they def you, if you go on living and doing spite of that fear, you are a hero.

But how does one "go on living a doing"? Where find the courage t makes one a hero?

Obviously, the power is not within o selves, or we would all be heroes all t time. We are not made with a built power house, equipped with a self-sta ing switch that would let us find our co age by turning on a light.

But that does not mean we are pow less. There is a never-failing source power that can light your way like 50,000-watt lamp, and push you ahe through the mists, up the mountain si beyond the chasm of fear.

The power of course is God. A that "switch" is His word. You can t the source as often as you need or wis

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THE PLEDGE WENT UP

OUR eight- and ten-year-old sons heard my husband and me discussing our church's building program and our pledge. "Can't we pledge, too?" they asked.

"How much do you want to pledge?"

They decided they were financially solvent enough to contribute 20 cents per week. Then when they heard the goal for pledges was over $11,000, one exclaimed, "Wow! That's a lot of money." The other quickly said, "Thirty cents." I wish we had a lot of church members like him.

—MARGARET LEE

FIVE MAKE A FAMILY

Current Events

"Boy! Pastor Ittel hit below the belt this Sunday," Peter exclaimed as we drove home from church.

"That *was* a strong sermon," I agreed. But we needed it. Pastor Ittel usually prods us gently, politely. This morning he stabbed."

"Yes," Dan said. "I was going to say his sermon was a stinger . . . I could feel its prick. But 'stab' is a better description."

"Pastor said he was tired of our complacency," Karen reported. "Did he mean the complacency in our congregation or our town or our country?"

"All three. Don't you think so?" I asked. "There's complacency everywhere. We ignore big issues, let problems drift, turn away from things that disturb us."

"Pastor looked right at *me* when he talked about how we even accept cheating . . . constantly," Peter said. "You'd think he'd been in our class on Friday."

"What happened on Friday?" his father asked.

"Oh . . . nothing much . . . at least we all thought it was nothing much. But after that sermon. I don't know . . ."

PETE TURNED and talked to me in the back seat. "We had a big time cheating," he confessed. Everyone cheated. We had a false and true test, and it was easy to cheat. You could tell just by watching the other kids' hands whether they were marking a *T* or an *F* for the questions."

"Why Peter Melton!" Sue's eyes flashed. "*I* never cheat."

"I'm not talking about you," Pete snapped. "I mentioned school because Pastor Ittel said we *accept* cheating. And we did—at school—on Friday. And now I'm ashamed. But, gee, you have to do what the others do . . ." Pete said by way of apology.

"No you don't, Pete. That's a lame excuse," I said sternly.

"Cheating or acceptance of cheating was only one of the evils Pastor Ittel mentioned," Karen said. "What got me was when he said we were indifferent to suffering—all kinds of suffering.

"Remember—he said the world can be roused by the murder of one African political leader, but forgets that thousands of people are in danger in many places, and that millions have been murdered in the past thirty years."

"Yes . . . and that started me to thinking about Africa as a whole," Dan said. "What are *we* doing to help the new nations govern themselves and prosper economically? Are we sitting by complacently, as the pastor says, and watching them be torn by internal revolution and external pressures?

"I MADE a resolution as I sat in church," Dan continued. "I'm going to follow the news of Africa more closely. It's the world we are living with. People who close their eyes to the emergence of African states are like the ostrich."

"I was thinking of the sermon as hitting closer to home," I said. "Remember last night when we saw that gang of boys at the parking lot, kicking tires, shaking

meters and trying to get coins, scratching cars with stones?"

"Yeah," Pete said. "I know what you're going to say. We should have been good citizens and reported the boys to the parking lot attendant or the police. Instead, we got out of there as fast as we could."

"They were dangerous. That's why we left in a hurry," Karen said. "What if they'd ganged up on us?"

"Yes . . . but that's what Pastor meant," I pointed out. "We turned away and did nothing."

"But should you be a good citizen or should you protect yourself by playing ignorant?" Pete asked.

"THAT'S a hard question," Dan admitted. "Sometimes interference means injury, even death, as many a good citizen and good police officer has learned. But our faith teaches us that we must take responsibility for the world in which we live. We can't close our eyes always."

"It's the same in government," I said. "There are a couple of bills coming up in the state legislature that I don't want to think about. I'd rather someone else made the decision for me. But I should be interested—because they are bills that will affect education, welfare, state income, and one of them has a strong tie-in to religious freedom . . ."

Karen looked at our house as Dan turned in the driveway. "Old place looks good, doesn't it?"

I LAUGHED. "See! We're even complacent about the house. It needs an outside paint job, the hedge is scraggly, that bare patch under the elm is growi larger, the front doorbell doesn't wo . . . but we accept it."

"Gee, Mom . . . we've got to be co placent and accept our home!" Pete e claimed. "So we'll have time to get stea up about the Congo or South Africa the United Nations or people who've l their homes in floods . . ."

Pete ran out of ideas and leaped fro the car to open the garage doors. V laughed at Pete's lecture, but he w right, in a way. We have to accept so things as they are to give ourselves ti to worry about more important thin The question is—what problems are m important? Which ones, as Pastor It asked us, should concern the Melton

I think we should be concerned abo segregation and discrimination in o country. I think we should be concern about our schools and the education th offer. Not only the schools Pete and S and Karen attend, but all schools in o country.

WE SHOULD worry about — and something about — the lack of educati in other parts of the world. The religio faiths make a little wedge by sendi teachers and professional people to ma countries. But there is so much more r ligious groups can do. In addition what our government should do.

"Well, Constance Melton . . ." I scolde myself as Karen and I started dinn preparations. "Start with yourself. P yourself out of your complacent rut."

Karen looked at me. "Talking to you self? Save it for the dinner table. I wa to talk more about that sermon."

IT IS ONE thing to preach, sing, and say about God that he is gracious, merciful, and righteous; it is quite another to feel the gracious, merciful and righteous God in the heart.—*Luther's Works, Vol. 13* (Concordia)

WORSHIP NOTEBOOK

SOBRIETY IN THE CHOIR LOFT

I USED TO WONDER where newspaper columnists got their material. To fill up eight, ten, or more inches of space once a week can make one dread the "deadline time." (I know. There have been some anguished moments of glaring at my typewriter every Thursday!) But imagine the poor fellow or girl who faces the task of grinding out a daily column. Like a drowning man grasping at the proverbial straw these fellows will seize upon almost anything just to create copy."

Take a look at some of these "If-You've-Got-A-Problem-We'll-Say-Something-About-It" pieces, a sort of poor man's psychotherapy. Usually written by someone with a string of imposing degrees following his name, and often sandwiched in among editorials, political opinion, Dick Tracy, and cross-word puzzles, these "Freud for free" space-filler-uppers have all the answers.

A RECENT ONE featured a letter from a choir girl who wanted to know why choir members had to wear dark choir robes. Her plaintive plea was that the youngsters had taken a vote (in the best democratic procedure) and almost all of the members saw no reason why they had to be stuck in an alcove with dull, dreary robes covering their dresses.

Then came her question: "Is it better to dress singers alike and hide them away in recessed alcoves, or let them stand in front of the congregation?"

The "expert" had a reply (of just the proper length to fill his space) that has to be read to be appreciated. I almost said "understood," but that's too strong. He began by citing a parallel with nature. Did God intend, he asked, that we should notice only the song of the birds? If that were so, why didn't he give all birds the same "drab choir robes"?

As if that wasn't enough to clinch his argument he appealed to the democratic procedure. "Take a 'consumer' poll of the average church and you'll find that the people in the audience prefer a visible choir, facing the congregation, and not in robes."

TO PROVE his point he continues with an observation that is, I regret to say, all too often very true. The people can't make out the words that are sung, and "probably don't care." If he had stopped there, I might still be looking for something to write about to fill my own space this week.

But then he adds: "So unless the singers have interesting faces and colorful frocks to focus upon, the audience may daydream about the afternoon baseball game instead of heeding the musical pyrotechnics." I'm tempted to fasten on the words "interesting faces." What does our expert mean? Who, when you get right down to it, doesn't have an interesting face? Sit in a railroad station or airport waiting room and glance about you at the faces of your fellow human beings. Sometimes it's much more profitable than the paper-backs we bury our noses in.

As for the "colorful frocks," where does one draw the line? I once attended a service in a small church where after the offering a young woman who had been sitting in the front pew stood up to

sing. She was wearing a devastatingly skin-tight black dress of the sun-back variety, a huge cartwheel of a black hat, and "jingle-jangle" earrings. I can't remember what she sang, but I do remember the performance.

Evidently others did too, because there was a buzzing about "that outfit" as people left the church. This sort of thing may be fine in the theater or supper club, but in the church?

Is THIS what the "expert" is suggesting for our churches? It would seem so. In recent years, he says, "a lot of ritzy fads and unscientific styles of church architecture have sprung up." The fault, he says, is with "ritzy music directors (who) tutor their professional choirs in music that shows off their melodic 'pyrotechnics.' "

I don't know that "ritzy" is the proper adjective. It may be, considering the sort of "performances" one finds in some churches. As far as the matter of dress is concerned, in some places the flashy choir robes with stoles and hoods in glaring colors offer a more "ritzy" show than the ordinary street dress of most of the choir members. And the fact that many of the manufacturers of choir robes are going about the country telling church choirs that their latest creations have the sanction of church officials only magnifies the problem.

Fortunately we in the ULCA have agreed, as long ago as 1940, that the most appropriate choir vestment is the black cassock and white cotta. Tassels, "hoods," and "stoles" are not acceptable among us. Yet the average choir director, church council, or pastor has to be on his toes. Some enterprising choir-robe salesmen now tell us that their particular product is psychologically best suited for Christian worship.

THE USE OF ROBES by choirs are t
the outward and visible sign of the
pert's real ire. Church music, at least
it is being performed under the directi
of "ritzy" directors, is the real culp
In place of what he calls the "py
technics" (and that's a pretty strong wo
Much church music is less like a color
pinwheel than like a sputtering s
rocket), "church music should resurr
childhood religious memories and te
age emotions that have been fastened
'The Old Rugged Cross' and simi
hymns . . ."

I'd hate to have to listen to a ch
stirring up every Sunday morning
"childhood religious memories" I ha
If they did, their repertoire would
limited to "Oh, who can make a flowe
"Jesus loves me" and a few other ban
ties plus the usual assortment of Chri
mas and Easter carols. Come to think
it, though, some of that in small do
might even be better than some of
things I've heard in churches.

Our "expert" is treading on thin
here. What would be a soothing reme
brance of things past, for him, might
a stirring of unpleasantries for othe
Who wants to hear some of the thund
ing "blood-filled" gospel songs that fil
him with dread every time an arden
religious grandparent dragged a child
camp-meeting? Rekindle the smolderi
embers of the past in those people w
only after long struggle have returr
to the faith, and the last state may
worse than the first.

AS FOR SEEING as well as hearing
singers, this too has its problems. Wh
I want artistry in music I'll pay my mo
and go to the Metropolitan to wa
and listen as Callas or Price perfor
for me. But when I go to church I kn
that the choir is composed of, for

ost part, people who may have better an average voices but who, I want to elieve, are singing for the love of God nd not for their own praise and glory. director waving his arms all over the ace or an ambitious soloist who atempts to interpret the music by a whole g of facial contortions isn't going to et me any closer to meditation.

The parting shot of the "expert's" adce is undoubtedly designed to win for im the unanimous vote of all pastors or the award, "Man-We'd-Like-Most-To-ee-Shot-Into-Space." Says this fellow: We need more 'consumer surveys' mong church laymen to change our ervices into evangelistic centers instead f ritzy Sunday morning clubs."

Take that seriously and the Unutheran Committee of Holy Confusion hurch will have a field day! Funny hing though, it just may be that the peole will decide not to listen to the "exert." They may just decide that they ke to hear properly vested choirs that an't be seen. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

lating

QUESTION: I was reared in a puriunical home in which mention of the ord "sex" was forbidden. My childood curiosity was regarded as sinful. ot only were my questions ignored but was punished for asking them. My nother never explained the most basic acts about procreation to me. Despite this attitude, my parents have never been opposed to my going out with men, and they want me to marry.

I am perplexed about certain "rules" for dating. My own feeling is that a man of good standards does not attempt to take personal liberties, and that a girl of right ideals would not permit them. Yet it seems that some expressions of affection are normal and natural—even necessary to the cementing of a friendship into a deepening relationship.

Recently I heard a clergyman discuss the subject with a group of girls. He advanced the idea that the physical aspect of dating (he limited this, of course, to kissing, caressing, fondling) is essential to keep a man interested. He pointed out also that memories of such exchanges are "necessary to keep a man coming back."

What is acceptable behavior? Would the same rule apply to the first date and to the twentieth? I consider myself a person of refinement and good taste, but I don't want to drive men away by an unnatural and exaggerated attitude.

REPLY: The parental attitude which you describe is unfortunate, and tends to create problems rather than to resolve them. Many fathers and mothers are today teaching their children basic facts, sound attitudes, and wholesome practices in regard to sex, doing it stage by stage as they are ready for each.

Dating practices for Christians are subject to Jesus' principle of understanding love, based on the infinite worth and divine significance of each human life. God has so constituted the two sexes that they are attractive one to the other. The sex urge, which underlies the attraction, is necessary to romantic love. It is a natural and

proper part of it. Had that urge not been strong, in one or both sexes, the human race would have died out long ago. It is essentially good. But almost every good thing can be misused or abused. Sex is often misused, as evidenced by the 208,700 births out of wedlock in the U.S.A. during 1958.

But a person's natural gifts need not be abused. If instinct and emotion are permitted to control behavior anything can happen. Humans, fortunately, are endowed with a great deal more than urges and feelings. God has given them also a spiritual nature, reason, moral discrimination, esthetic sense, social capacities, aspirations, power to control self, and numerous other abilities.

All these factors have parts to play in living, working, dating, marriage, worship, and other activities. When all of these are allowed to function normally, purposes, choices, and the whole manner of living will make a good showing on the Christian scale. But they all need Christian guidance and inspiration.

Certainly some degree of expression of affection belongs to courtship. It will, of course, begin in a modest, restricted way. As couples come to know one another better, discover in each other qualities they desire and approve, enjoy the association, and find common interests and ideals, they will undoubtedly show affection to one another. That expression will not be the same on the twentieth date as on the first—provided both find the companionship agreeable, uplifting, and showing promise of a good future.

Some young people, more men than women, may expect, or even demand, an undue degree of familiarity. But restraint is by far the better way. It will rule out many regrets, and ins greater satisfaction, over the lon term. Sex relations, in New Testam teaching, are out of order prior to m riage. Couples could help themsel greatly by talking such matters ov reviewing the N.T. statements, a agreeing to follow the Christian c of behavior.

Lies

QUESTION: Since childhood I h heard that "vices flock together l birds," that lies lead to theft, trick and other misdoings. Now, Arthur, has lied to us about an event which t place on the way home from sch Does this indicate that we may exp other misdeeds—that he is headed in wrong direction? What can we do correct the situation?

REPLY: That "vices flock togeth is not necessarily true. In some c a correlation may be found but in others. In each instance it is ne sary to study the nature of the falsif tion, what inspired it, the age of youngster, the degree of maturity, his dependability in other affairs relationships, before determining h serious the matter may be and how deal with it.

Violent denunciation serves no purpose in such instances, especi with young boys and girls. Simple planation of what is involved, the vantages of truth-telling, the dan of losing the respect of others thro lying, and how people give appr to one who is truthful and honest help. Parental example will serve make it all very real. That "J wants us to tell the truth" may h decided influence with a child, a should have also with grownups.

ARE NEUROTICS GUILTY?

The Crisis in Psychiatry and Religion. By O. obart Mowrer. Van Nostrand. 241 pages. pperback, $1.95.

The author is a past president of the merican Psychological Association and nown for his research in learning theory. e is one of the most controversial figures psychological circles today. His thesis basically that psychotherapy has failed nectacularly, its successes are "almost ex- ctly nil." It failed because it was founded the assumption that guilt is only "feeling uilty," which has contributed enormously the evident decline in social morality s well as to an alarming increase in the eurotic population.

By contrast, Mowrer proposes that the eurotic is not sick. He is, instead, just a lain sinner. He has done evil, he knows e has, and by his neuroticism he is trying punish himself. Protestantism has been etrayed into selling out to the delusion of nreal guilt. But Protestantism was ready be betrayed, because it believed in sal- ation by grace. And Catholicism was no ifferent, because it did not believe seriously nough in salvation by works, making enance consist in perfunctory recitations f prayers and burning of candles.

The book is essentially a tract, although carries a full complement of scholarly ap- aratus in the form of citations. If pastors, eachers, social workers, and all who work ith people are willing to be forced to hink through the basic assumptions with hich they have been working, this book ill challenge them on every page.

But is it true? After the three lectures hich are the heart of the book were de- ivered at the Pacific School of Religion last ear, the local president of the psychiatric ssociation publicly disavowed agreement ith Mowrer in the daily papers. Interest- ngly, however, in the next meeting of the Academy of Religion and Mental Health, hich was devoted to demolishing Mowrer, this same psychiatrist assured us that guilt is a "mistake in direction"—you think you go to Kansas City when you are headed for Chicago. Exactly as Mowrer had diagnosed, this therapist also denied the reality of guilt.

Whether Mowrer's cure for psychoses and neuroses by confession and restitution is any more effective than that of the psychotherapist remains for history to decide. And so Mowrer wants it, insisting that the decision on theory should be made on empirical evidence for return to normalcy. It is a thoroughly provocative book.

GEORGE H. MUEDEKING
Berkeley, Calif.

PROBLEM OF COMMUNICATION

Language and Religious Language. By Jules Laurence Moreau. Westminster. 207 pages. $4.50.

This book is one of two volumes intended to be foundational for an expanding series on the whole question of religious communication. "A wide variety of means and methods of communication will be analyzed in the light of their availability to, and suitability for, the particular tasks that the Christian church faces in bringing the realities of faith to bear upon the life of actual persons in the contemporary situation."

Dr. Moreau, in scholarly fashion, presents a historical, philosophical and theological survey of religious communication with amazing detail and thoroughness. The first chapter—"Christian Language in Perspective"—illustrates the problem as Hebrew yielded to Greek, as the apologists expounded the faith in philosophical terms, as controversies rocked the church, and as councils attempted to mitigate heresies. The author appears to rest his case on two conclusions: negatively, that the basic meaning of words (e.g., logos, dabar, etc.) was the fulcrum of practically all controversies in the church, and positively—that the church's

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WILLIAM L. STIDGER. "Human int stories covering a wide range of topics *The Lutheran.* 152 pages. F8

Published by Abingdon Press

AT YOUR LUTHERAN BOOKSTORE

cabulary, forged in crisis and usually ken from the crisis itself, is a method of liverance from literalism.

The second chapter, emphasizing the philophical climate, presents most cogently e shift from neo-Platonism to Aristotelism (nominalism vs. realism), and admirably describes the leading role language ays in linguistic analysis, the philosophy symbolic forms, and existentialism *asein*). No more brief yet adequate reew can be found of these questions.

The question of linguistics and semantics, far more developed and complex matter an even most scholars realize, is treated an equally complex manner. Even more ppropriate is the description of a "lanuage whose obscurity appears to be an dex of profundity."

In his treatment of the theological facet communication, Dr. Moreau arrives at e central issue of the study in maintaining iat there is a distinction between denotave and connotative vocabularies (blindess to this makes communication between eligion and science most difficult); and iat religious language (even theological) not a matter of terminology, but an exression through participation in the sense f commitment. This leads naturally to an ttempt to penetrate the semantic structure f the religious vocabulary.

What Dr. Moreau calls the mythic stance f the Old Testament is best described by its oncern with time and history; that is, its erennial engagement with beginnings and nds (creation and eschatology) and the istory of the community. The mythic tance of the New Testament, illustrated by he Apostles' Creed, is to be seen in the hift of emphasis from "being" (Semitic) o "acting" or "doing" (Hellenistic). Theologically this means that the centrality of God's activity in Christ yielded to a basic oncern about the nature of Jesus as the hrist. It is Dr. Moreau's judgment that he shift of emphasis from history to nature s the simplest way of describing the probem of communication between the Hebrew nd the Greek milieux.

Dr. Moreau concludes his study on an optimistic note in that he believes the bridge of communication between the religious ethos and the secular environment can be made by linguistic science, yet he warns emphatically of the perils and problems in translation. One of these, if not the greatest, is the preacher himself.

This volume is not suggested for a "refresher" course. In fact, it will be welcomed only by those accustomed to scholarly writing or by those whose concern for a more responsible religious communication will demand the effort involved.

New York City ROBERT D. HERSHEY

SAMPLING OF SCHERER

Love Is a Spendthrift. By Paul Scherer. Harper. 230 pages. $3.75.

Paragraphs or sentences from the writings of Paul Scherer, arranged as daily readings for each week of the Christian year, provide high-calorie nourishment. Dr. Paul Scherer, says the committee which compiled this book, is "one of the great Christian preachers and teachers of our age."

FAITH'S DIFFICULTIES

The Need to Believe. By Murdo MacDonald. Scribner. 128 pages. $2.95.

This collection of simple, winsomely written chapters on fundamental Christian themes by an Edinburgh preacher who follows in the great tradition of Scottish preaching is primarily apologetic in nature. Addressed to difficulties in the way of faith that trouble contemporary man (anxiety, the claims of science, psychology, secularism and other religions, the doctrine of man, belief in God, Christ, and the church, etc.) these are examples of apologetics in the best sense, not merely defensive argument but bold, joyful affirmations of the Christian message, which ought to be available to people inside and outside the church. Though these are not sermons, they come out of a preacher's concern to speak the Message directly to the predicament of modern man.

Philadelphia JOHN W. DOBERSTEIN

New administration building at Southern Seminary, Columbia, S. C., was occupied last Decem

Southern Seminary to Induct Dr. Reinartz as Presiden

By A. KENNETH HEWITT

COLUMBIA, S. C.—Dr. F. Eppling Reinartz will be inaugurated president of the Southern Seminary on May 23. The seminary commencement program will be on May 24. Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council's Division of Public Relations, will deliver two special lectures in connection with the events.

Reports to the board of trustees show that receipts from the Seminary Appeal have passed the $725,000 mark. Three new buildings, the Administration Building and two student apartment buildings, totaling sixteen units, are now occupied.

The Student Union Building and the president's new home will be completed and ready for dedication at commencement time. The board took action to advance its plan for the erection of a chapel.

By action of the board, the new administration building will be dedicated as the John Lewis Yost Administration Building, honoring the retired president who served the institution for the past 16 years. Dr. Yost initiated and sparked the expans program now in progress. A portrait Dr. Yost and a suitable bronze plaque be placed in the entrance area of the bu ing.

When the expansion program is c pleted there will be 21 buildings on the acre campus. This includes the And Voigt Building, the Lineberger Library, John Lewis Yost Building, the student c mitory, eight homes for the faculty president, seven student apartment bu ings, and the proposed new chapel.

DR. CLARENCE K. DERRICK assumed pastorate of Mayer Memorial Church, N berry, on Feb. 1. Dr. Derrick moved f St. John's Church, Atlanta, Ga.

The Rev. Marshall F. Mauney, form pastor of Holy Trinity Church, Lynchb Va., assumed his duties as pastor of Tabor Church, West Columbia, on Marc

The Rev. John H. Kock, Jr. was insta in St. John's Church, Walhalla, on March

THE CONVENTION of the South Caro Synodical United Lutheran Church Men

Reformation Church, Columbia. Convention theme was "Men for the Master."

Jack H. Oetgen, executive director of the United Lutheran Church Men of the ULCA, addressed the convention. Judge J. F. Finninger was the banquet speaker.

Newly elected officers are: Lewis M. Boice, of Orangeburg, president; W. R. Malden, of Greenwood, first vice president; Bernard Wingard, of Columbia, second vice president; M. B. Amick, of Leesville, secretary; Robert Watson, Columbia, treasurer.

ORTH
AROLINA

North Carolina Synod officers with Dr. F. Eppling Reinartz at groundbreaking for new synod office. From left: the Rev. Ross Ritchie, Dr. E. L. Misenheimer, President F. L. Conrad, Dr. Reinartz, Charles Heilig, the Rev. Wilford Lyerly

With Sound Effects

Dr. F. Eppling Reinartz, addressing 400 people gathered for the groundbreaking service for the new North Carolina Synod Building on March 12, said:

"This is one of the principal points where the fires of Christian friendship will be kindled." Just then a speeding fire truck with siren blowing whizzed past.

When it finally got out of sight, Dr. Reinartz continued:

"Of course the fire of which I am speaking is not the one to which the truck is going, but interior fires which kindle great matters of the spirit."

Funds Raised by Churches For Home Unit at Hickory

By FRANK K. EFIRD

SALISBURY, N. C.—Congregations of the North Carolina Synod have pledged or contributed $80,052 on an appeal goal of $225,000 for the erection of a unit of North Carolina Lutheran Homes at Hickory. A final report on the appeal, conducted throughout the synod during March, was due this month.

The board of trustees plans to authorize construction of the Hickory Unit for 46 aged and helpless some time this year.

RECENTLY the Rev. L. C. Bumgarner, of

NORTH CAROLINA . . .

Winston Salem, made public the responses of 43 synodical pastors to a questionnaire on communion practices. Here are some of the results:

The majority of the congregations give communion during Holy Week, 30; Easter, 29; Ash Wednesday, 25; and the first Sunday in October, 24.

Forty-one of the pastors wear cassock, surplice, and stole for communion. Laymen assist the pastor in 36 congregations, mainly by collecting cups. Forty-two churches use individual cups, one uses the common cup. Forty-two use wine.

Thirty-three use the Prayer of Thanksgiving, while eight do not. In 36 congregations all Christians who make proper preparation may commune; in four, Lutherans only; and in two, confirmed members only.

STATISTICIAN HOKE RITCHIE, of Rocky Mount, has revealed that in 1960 the synod had the lowest percentage of growth it has experienced in recent years. Baptized membership rose 1.4 per cent to 70,056, confirmed increased 1.6 per cent to 50,976, and communing membership dropped .7 per cent to 37,779. Synodical officials are especially puzzled by the drop in communicants.

Sunday school pupils increased 1.6 per cent to 41,057. Vacation church schools showed a loss from 167 to 163, from 16,154 pupils to 14,852. The United Lutheran Church Women gained 439 members to make their membership 10,954; young people's organizations increased by 333 to make their total 6,505; and the ULCM showed a loss of 247 to give them 3,311.

LUTHERIDGE, at Arden, N. C., will be the site of the Southeastern Region Lutheran Student Association Little Ashram, April 28-30. Speaking on the theme, "The Life and Mission of the Church in Human Relations," will be Dr. M. L. Stirewalt, Jr., of Hamma Divinity School; the Rev. Robert Walker, Lutheran student chaplain at Florida State University; and Richard M. Ramsay, college secretary of the American Friends Service Committee.

MARYLAND

African and Asian Visitors Speak Minds on School TV

By WILSON P. ARD

HAGERSTOWN, MD.—"I cannot understa why America is so concerned about help Negroes in underdeveloped Africa w American Negroes don't have the chanc develop their full potential," said Grace K son from Ghana, speaking on the Washi ton County closed-circuit school televi system.

She was one of 40 young people f many lands, members of the New Y *Herald-Tribune* forum, visiting Hagerstc The youngsters discussed many subjects the benefit of the county school childre

Jahangir Malik, of West Pakistan, how his hatred for the United States appeared after his visit to this country. it had not been for this visit my whole would have been colored by a false ima he said.

Andreas Eshete from Ethiopia, plea with his visit but a little puzzled, said " freedom is something I never could h imagined without experiencing it. Her have experienced freedom for the first t in my life—an atmosphere in which I co say what I feel without asking 'Is some listening?' " On the other hand, And could not understand America's critical tude toward communism. "You think ev thing that comes from the Communist bad," he said.

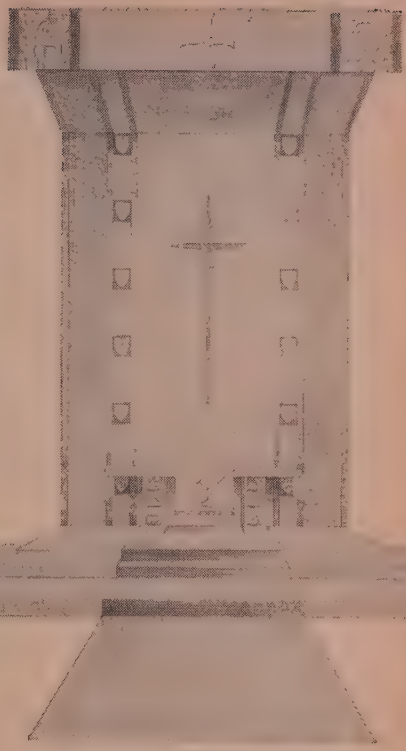
Dinner to Honor Martin

A TESTIMONIAL DINNER will be given I 9 at the National Lutheran Home for Aged, Washington, in recognition of the years of service given by John W. Ma as president of the Board of Trustees, of Miss A. Barbara Wiegand's preside of the Women's Auxiliary during the decade.

LUTHERAN CHURCHES of the county co-operating in the publication of a se

agoing Chancel

Everything folds or rolls up in "church-rig" on Kitty Hawk



A PORTABLE CHANCEL to be used at Protant worship services aboard the new aircraft rier Kitty Hawk was installed this week. e huge ship will be commissioned April 29 Camden, N. J.

Designed by Carlton Gross, the chancel was ilt by ecclesiastical arts craftsmen of the theran Church Supply Stores in Philadelphia. e Navy commissioned the work on recomndation of Lt. Cmdr. Ross H. Trower, asned as Protestant chaplain on the Kitty awk. He is a United Lutheran pastor who s been in naval service since 1945.

The chancel is called a "church rig" naval parlance. Every component n be folded away or rolled up ickly for stowing after services are ld below the flight deck. Behind the canopied tar is an embroidered dossal 23 feet high, d a suspended cross. The altar steps and rpeting are included.

D.: HAGERSTOWN . . .

18 double-column newspaper advertiseents on the theme "What Lutherans Beve."

WIVES OF synod pastors will gather in a treat at Mar-Lu-Ridge camp May 12-13. retreat for confirmands and their pastors scheduled at the camp June 9-10.

ONE HUNDRED SEVENTEEN church councilen and pastors from this area attended the nual dinner meeting in St. Mark's Church, agerstown, and heard Synod President Fife peak on "Responsibilities of Church Counilmen."

LUTHERAN WORLD ACTION supper meetngs for the purpose of education and inration were held in St. Paul's Church, urkittsville, April 11; St. John's Church, alem, April 12; St. Paul's Church, Clear Spring, April 13; St. Paul's Church, Cumberland, April 14. Pastor Rollin G. Shaffer, assistant director of LWA, was the speaker.

THE REV. RICHARD K. YOUNG, D.D., head of the Department of Pastoral Care at North Carolina Baptist Hospital, addressed a joint meeting of medical doctors and clergymen at Hagerstown March 16 on "The Healing Team." He stressed the importance of cooperation and team work between physicians and pastors and emphasized the value of spiritual therapy.

ST. PETER'S congregation, Clear Spring parish, was to lay the cornerstone of the new $100,000 Christian education building April 16 with the Rev. Roland A. Reis, synod director of parish education, as guest speaker. The structure will be completed in June.

Plaque Given to Dr. Weber For Services to Community

By ARTHUR S. FOLLETT

POTTSVILLE—Dr. Emil W. Weber, pastor emeritus of Trinity Church, Pottsville, was presented a plaque at the Pottsville Community Preaching Service in recognition of his 35 years of service in the community and Pottsville Ministerial Association.

Dr. Weber was pastor of Trinity for more than 29 years. The Pottsville Community Service, in its 38th consecutive year, is cosponsored by the Ministerial Association and Religious Works Committee of the YMCA.

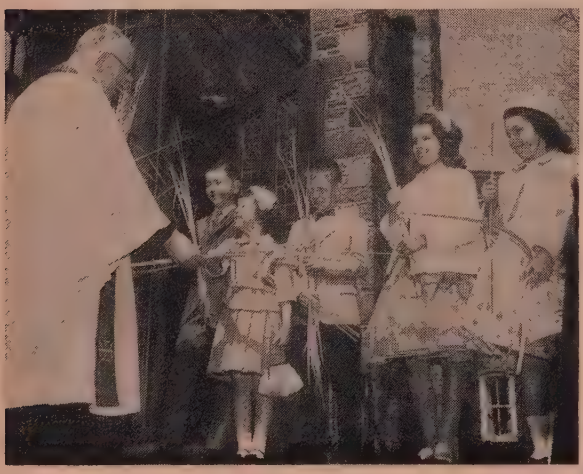
Dr. Weber receives plaque from the Rev. I Wise, president of Ministerial Associa

260 Catechumens at Rally

ZION CHURCH, Frackville, was the site of the pre-confirmation rally of the Pottsville District on March 3, with 260 in attendance. Pastor Kenneth Trexler was liturgist. The sermon was by the Rev. Wilson Hoyer, of St. John's Church, Auburn. Crosses were presented to the catechumens by the Rev. William Butts, of St. Matthew's Church, Schuylkill Haven, chairman of the district Christian education committee.

LENTEN RETREAT of the Pastoral Association of the Pottsville and Hegins Districts was held at Advent Church, Feb. 27. sermon was by the Rev. Ralph W. Bag of Friedens Church, Hegins. Pastor Ge E. Hein was the liturgist. A paper "Lenten Preaching" was read by the Glenn G. Neubauer, of Good Shep Church, Easton.

The March meeting of the pastoral a ciation was held at Zion Church, Donald March 20. The sermon was by the G. P. Mocko, Jacobs-Outwood Parish. tor Freeland L. Hemmig, dean of the He



Pastor Adam Polcrack, o Paul's Church, Port Ca distributes fronds to y members of his congreg after Palm Sunday se

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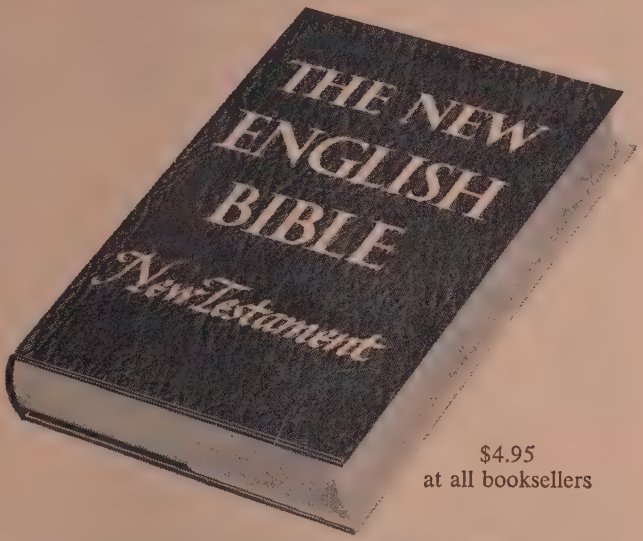

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PA.: POTTSVILLE . . .

District, was liturgist. A dinner was served by the ladies of St. John's Church, Tremont.

ZION CHURCH, Girardville, and St. John's Church, Mahanoy City, have called Richard L. Hinkle to be pastor after graduation from Philadelphia Seminary. A native of Weatherly, he will assume his charge June 1.

Zion Church, formerly in the Hegins District, now becomes a member of the Pottsville District in forming a parish with St. John's of Mahanoy City.

Pottsville Woman Teaches in Japan

A FORMER MEMBER of Trinity Church, Pottsville, Mrs. Vern L. Owens, Jr., is teaching three-year-olds at the All-Protestant Sunday school at Itazuka Air Force Base, Fukuoka, Japan. After helping at the daily vacation Bible school last summer she attended a teacher's training school to qu for her new position.

LENTEN RETREAT of the Pottsville Dis Luther League was held in Trinity Chu Pottsville, March 25. The Rev. Luthe Mohr, head of the Lutheran Children's reau of Schuylkill County, spoke.

Two workshops were held under the g ance of the Rev. Walter H. Guigley, John's Church, Ringtown, dean of the P ville District, and the Rev. William B St. Matthew's Church, Schuylkill Haven

Karen Heller, Pottsville, is presiden the district Luther League; Gary Horn, R town, vice president; Janice Krell, Tama secretary, and Charles Hershey, Schuy Haven, treasurer.

St. John's Church, Ringtown, will be site of the annual league convention May 6.

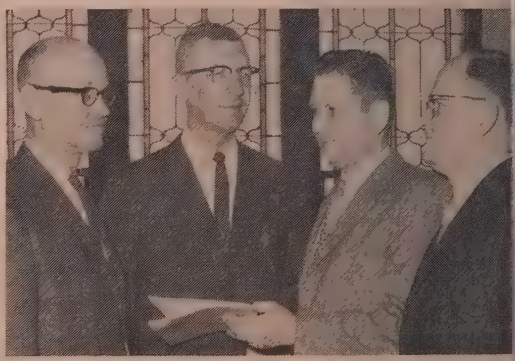
PA.: HARRISBURG

Nation Strong Enough to Tolerate Dissenters, Churchman S

By VIGGO SWENSEN

HARRISBURG—The Rev. Dean M. Kelly, executive director of NCCCUSA Department of Religious Liberty, believes this nation is strong enough to permit the non-conformist and the dissenter to have their say.

Addressing the opening session of the "Citizenship Seminar" March 20 in Grace Methodist Church, Director Kelly said "our society should be strong enough and confident enough to tolerate these people. Surely the church should be."



Among those at seminar in Harrisburg: Richard G. Farrow Arthur Yeagy, the Rev. Paul Remick, the Rev. Cedric Till

The speaker cited the House Un-American Activities Committee and J. Edgar Hoover of the FBI as two forces promoting the quelling of dissenters. He characterized Commentator Fulton Lewis, Jr., who took the National Council to task for its position on the film *Operation Abolition*, as "an authority on bias."

New Matrons in Lutheran Home

THREE NEW MATRONS were introd by Executive Secretary Harold Dietz at directors' meeting of the Lutheran Se Society March 17 at the Synod House.

Mrs. Clyde Hocker, former membe the board, replaced Sister Alma Boar the Harrisburg Home; Mrs. Ida C.

Demetrios Needs Your Help

The walls of Demetrios' house in the slums of Athens are cracked. Icy winds blow right on his face while he sleeps. His blanket is threadbare. He eats one meal a day—bread dipped in oil.

Demetrios' mother has tuberculosis and is hospitalized. His father, a rag man, earns $13 a month. Demetrios does not pray for a blanket or more food. He prays to grow up quickly so that he can help his parents.

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Latrobe, replaced Miss Irene Ritchey, West Shore Home; and Mrs. Mae E. Burton is in charge of the new Upper Dauphin Home.

The board adopted a new policy of using the West Shore Home for infirmary care. Instead of being sent to local hospitals, guests needing nursing care over an extended period will be transferred to West Shore.

TRINITY CHURCH, recently relocated from South Ninth Street to the Rolleston Street housing development area, held its first service in the new sanctuary on Palm Sunday. Forty-two new members were received, Pastor Carl J. Frederick reports.

THIRTY NEW MEMBERS were received on Palm Sunday, including 19 youth in the largest confirmation class in the history of St. Mark's Church. This church, relocated to a larger plot to the south in Colonial Park, has had a steady growth in its new location. George C. Serbe, Jr., is pastor.

York Ministers Hear Sassaman

YORK—Ira Sassaman, synodical director of Christian education, spoke on the "Long-Range Program of Christian Education" at the County Lutheran Ministerial Association meeting March 6. Announcement was made of the spiritual retreat April 13 at Maryland Synod's camp near Frederick, with Pastor Clarence Nelson of the Augustana Church, Washington, D. C., as leader. Pastor Morris G. Zumbrun, Christ Church in Dallastown, headed the special retreat committee.

CHRIST CHURCH, Dallastown, is engaged in a campaign for funds to erase the church debt and replace the 50-year-old Sunday school building with a new educational wing.

Lessons from the Book of Amos were taught by Pastor Luther A. Gotwald, St. Mark's Church, Emigsville, at the spring session of Christ Church Adult School of Religion beginning April 6.

PASTORS AND LAITY of York Conference honored Dr. Conrad Bergendoff at a banquet April 6 in Christ Church. Dr. Bergendoff is president of Augustana College, Rock Island, Illinois.

Snow in the Alleghenies Plagues Easter Services

By ROBERT G. SANDER

JOHNSTOWN, PA.—It may have bee earthquake on that first Easter morn it was a snow storm that plagued su worshipers in the Allegheny area this E It was one of the winter's most haza days for driving. Attendances for the rise services were off considerably.

Trinity Church, Johnstown, had 35 their early service in 1960; 287 in Dr. Walden M. Holl, pastor of First Ch reported that a member of his church c cil, Dr. William J. Hargreaves, had no ble getting to a Johnstown hospital t liver a baby at an early hour. But afte freak snow storm hit he spent almos hour going a scant mile to the churc help with the Holy Communion. Attend at First Church was 100 under last ye

Outdoor sunrise services in the Alt area were cancelled, except the one hel First Lutheran Church in the Altoona D In Theater. Dr. F. William Brandt have had a bit of snow in his hair by time the service was concluded, but he gratified that 613 persons came in 244 In 1960 over 1,000 persons came. By morning the snow had moderated, an tendances at later services were about same as the year before.

Home Auxiliary Seeks Member

ANNUAL MEMBERSHIP campaign of Women's Auxiliary of the Allegheny theran Home is on through May 14. year 12,097 members gave $17,890. year the goal is to enroll 13,000 mem Key women in every church in the county Allegheny area will direct the paign. Mrs. William Davenport of Paris is general chairman.

SISTER MARIAN MAURER, field secreta the Board of Deaconess Work, will

it 20 parishes in West Allegheny Conference during April and May. Her work discover interested and qualified young men for church vocations.

ORDER to help laymen reach a clearer erstanding of the Christian faith and a per insight into its bearing upon all as-s, a retreat on Christian Social Responsility will be held at Fort Bedford Inn, il 28-30.

eaders include Dr. Carl Reuss, executive retary of the Board for Christian Social ion, American Lutheran Church; Dr. liam G. Mather, Penn State University; Dr. Otto Reimherr, Susquehanna Uni-sity.

UNITED LUTHERAN CHURCH WOMEN are nning their spring rallies. Women of st Allegheny will meet in St. Luke's urch, Lilly, May 3; women of East egheny in Mt. Union Church, Mt. Union, y 4. Mrs. Henry H. Moyer, missionary furlough from India, will be the speaker.

iladelphia Seminary Choir ives Concerts in Four States

THE PHILADELPHIA SEMINARY CHOIR, featured at the 1960 convention of the United theran Church in Atlantic City, is making 14-concert tour in Pennsylvania, New rk, New Jersey and Connecticut.

The 30-voice student choir will sing on pril 23 at 4:30 P.M. in Holy Trinity hurch, 65th Street and Central Park West, ew York City, after a morning concert St. John's Church, Merrick, N. Y. Philalphia appearances are scheduled April 25 the Seminary chapel, and May 8 at the ermantown Home.

This year's program includes sacred music om ancient to modern times. One of the atures is a choral arrangement of J. S. ach's *Ach, Wir Armen Sünder,* followed y contrasting variations for organ. Another f the works was written by the director, he Rev. Robert E. Bornemann, for *The ime Is Now,* Robert E. Huldschiner's iturgical drama commissioned by the ULCA epartment of Worship.

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Passavant to Seek Funds For North Hills Hospital

By LUTHER E. FACKLER

PITTSBURGH, PA. — A public appeal $1,300,000 to help build the new North H Passavant Hospital will be conducted in late spring and early summer. James Lear is chairman of the campaign plan committee, and Anton F. Reetz is chair of the North Hills division of the campa

The 200-bed hospital will cost a tota $3,697,260, exclusive of the nursing sch and doctors' building, which will be finar separately. One-third of the cost is to provided from federal funds, and Passa Hospital itself will supply more t $1,175,000 from accumulated funds liquidation of present properties.

A 42-acre tract on Babcock Boule has been donated. Passavant decided move to North Hills from its downtown when surveys indicated the great need hospital beds in the growing suburban a

UNITED LUTHERAN CHURCH Extension ciety of Pittsburgh is near the $100,000 m in assets. This organization has been h ing mission churches in their building grams for the last 68 years. Largest si gift to the society was made recently by Coulteryahn, of Carrick, who turned stock certificates worth more than $11,00 honor of his wife.

ANNUAL RETREAT of the United Luthe Church Women will be held at Camp

rlyn June 2-4. Inspirational speaker will Mrs. Paul D. Seiler, director of women's vices in the Pittsburgh Salvation Army. ble studies will be led by Mrs. Almira lson Lundeen, of Chicago, and devotions ll be conducted by Mrs. Stanley Sandberg.

TWO LANDMARKS linked with the religious of Pittsburgh's North Side will soon be mantled. They are Trinity Lutheran urch, which marked its 100th anniversary t October, and the former Xenia Presbyian Seminary. Demolition is due to the rth Side Urban Renewal Program.

QUESTIONS VITAL to the life of the church d its members are answered as a regular rt of the morning service at the Church the Redeemer, Donaldson's Crossroads, mission organized a year ago. Questions bmitted one week are discussed the following Sunday.

usquehanna Conference Meets at Williamsport

By ROBERT E. PICKING

WILLIAMSPORT, PA. — Spring meeting of he Susquehanna Conference was scheduled pril 17 at St. Mark's Church, Williamsport. he communion sermon was to be given by r. Gustave Weber, president of Susquehanna University. St. Mark's has, within he past few years, constructed a new half-illion-dollar church building.

BLOOMSBURG, Sunbury and Williamsport vill be the locations of special meetings for hurch councilmen late in April and early n May. Stewardship and benevolence committee members of the Central Pennsylvania Synod will discuss with them the new Lutheran Church in America.

TRINITY CHURCH, Milton, was the scene of the Susquehanna Conference United Lutheran Church Women spring rally April 12.

Ministry to Deaf Expanded

CHRIST CHURCH, Lewisburg, has taken a noteworthy forward stride in the ministry to the deaf, calling as parish worker and secretary one of the deaf persons reached through the church's ministry, Miss Barbara Coulston of Duboistown.

Miss Coulston is a graduate of Rochester High School for the Deaf and the Harrisburg School of Business, and took three years of graduate work at Rochester Technical Institute.

Caption motion pictures for the deaf now are shown monthly at Christ Church as a part of the social program for the deaf of the area.

SUSQUEHANNA UNIVERSITY held a religious emphasis week at which the Rev. George K. Bowers, pastor of Christ Church, Lewisburg, was the leader.

THE AREA B LUTHER LEAGUE held a Lenten rally at St. Matthew's Church, Bloomsburg. Jerald Fisher, of Pine Street Church, Danville, was elected president.

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WEEKDAYS
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NEW YORK

Luther League Executive Attends District Meetings

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—George Manos, executive secretary of the Luther League of the New York and New England Synod, has been making the rounds of the various districts in the synod.

Eighth of 15 meetings was held in Redeemer Church, Binghamton, the Rev. Howard A. Kuhnle, pastor, on March 12. With Mr. Manos were Miss Faye A. O'Brien, of New York City, synodical president, and Miss Marion A. Schweisguth, of Merrick, L. I., synodical recreation secretary.

Similar meetings were held at First English Lutheran Church, Syracuse, Dr. Frank H. Shimer, pastor, on March 19, and Redeemer Church, Utica, Dr. Hermann B. Miller, pastor, on March 18.

SOUTHERN TIER congregations have organized a group for young adults. I meeting was held in Church of Our Savi Endwell, and the second in Redee Church, Binghamton. The Rev. Alber Haversat, Jr., pastor of Our Saviour, is s ing as adviser.

At Binghamton meeting: Marion Schweisgu Faye O'Brien, Virginia Stecker; standi Pastor Henry Brau, Southern Tier Presid William Malinowski, Secretary George Ma

CENTRAL CONFERENCE United Luth Church Women will hold a retreat at L 20 miles north of Binghamton, May 12 Leaders include Mrs. Arnold F. Keller, M C. Gustave Bernstrom and the Rev. Alfred Wietz.

LUTHERAN SOCIETY of Onondago Co is sponsoring a confirmands' banquet at F English Lutheran Church, Syracuse, April 23. Plaques will be awarded to ners of an essay contest on "A Confirma Greater Responsibilities."

THE REV. PAUL F. BOSCH, Lutheran c pus pastor at Syracuse University, was director of a play at the Church of St. J and St. Peter, Syracuse, on March 4. play, "The Time Is Now," by Robert Huldschiner, was presented with pastors lay members of several local congregat in the cast, which also included a c directed by Will O. Headlee.

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ull-Page Easter Spread

By HERBERT A. BOSCH

BUFFALO—The church notices of 100 Lu-ran congregations, 25 within the city lim- and 75 in the surrounding area, indicat- the hours of services in the Palm Sunday-ster octave were spread across a full page the Buffalo *Evening News* on the Satur- before Palm Sunday.

Attractive symbols of the season, the lice, the cross and the lily, done in royal rple, headed the display. Pungent one-ntence messages for Palm Sunday, Maundy ursday, Good Friday and Easter estab-ed an evangelical basis for the invita-n to worship.

The Lutheran Council of the Niagara ontier, representing four strains of syn-ical organization, was the sponsor for this ong appeal.

THIRTY-FIVE Lutheran pastors attended an formal briefing session at Holy Trinity hurch late in March. Dr. Alfred L. Beck, esident of the New York and New Eng-nd Synod, outlined the change-over proc-ses necessary prior to the merger.

The chairman of the local pastors' asso-ation, the Rev. Sherwood W. Bryant, pre-ded. There was spirited discussion of such natters as increased centralization, the size f the new synod, the district organization ith its deans, and the relationship of inner ission agencies to the future synod.

Call to Save Sunday Issued

COUNCIL OF CHURCHES of Buffalo and rie County has taken the first steps in op-osing the "profaning of the Sabbath," by alling upon all church members to resist he invasion of commercialism by a refusal o do business on Sunday, and to observe he day as one for rest and worship.

A full-page newspaper advertisement eaded "Remember the Sabbath" was pub-ished March 30. It contained statements y the Rev. Paul A. Collyer, executive sec-retary of the Council of Churches, and Bishop Joseph A. Burke of the Roman Catholic Diocese of Buffalo.

Sponsored by the Citizens Committee for the Observance of the Sabbath, it offered posters to all merchants for announcement that their establishments are "closed on Sunday in observance of the Lord's Day."

Sermons emphasizing Sabbath observance were delivered in most of the city's churches on April 9.

THE LENTEN GESTURE of the Niagara Frontier Transit System in offering free rides to church on Sunday has resulted in almost 22,000 rides each Sunday morning. A bus company spokesman estimated that 155,000 free rides had been used at the end of the Lenten-Easter period.

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Synod Convention Calendar

April 24-27
ROCKY MOUNTAIN:
St. Paul's Church, El Paso, Tex.

May 2-3
KENTUCKY-TENNESSEE:
Third Church, Louisville, Ky.

May 5-7
NOVA SCOTIA:
Resurrection Church, Halifax

May 7-10
INDIANA:
First Church, Richmond

May 8-11
FLORIDA:
Trinity Church, St. Petersburg

May 9-10
MISSISSIPPI:
Trinity Church, Jackson

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—CHANGES OF PASTORATE

CANADA

OLESON, ELMER. From St. Paul's Ch... Guelph, Ont., and Trinity Church, S... Station. To Wellesley parish.

SAABAS, HELMUT. From New Dundee-... heim parish. To St. Luke's Church, R... way, Ont.

CENTRAL PENNSYLVANIA

DEPPEN, LEE S. From Beaver parish. ... St. Paul's Church, Stoverstown.

JAUNZEMIS, PAUL E. From Zion Ch... Harrisburg. To St. James' Ch... Altoona.

Pastor and Mrs. Stoffel

THE REV. AND MRS. HAROLD N. STO... of La Crosse, Wis., were killed April ... an auto collision at Minnesota City. ... son David, driver of the car, was criti... injured.

Pastor Stoffel had served since 193... Holy Trinity Church, La Crosse. The ... gregation was planning a 25th annive... celebration May 7.

Born in 1900 at Racine, Wis., P... Stoffel was educated at Ft. Wayne, ... Concordia College, Milwaukee, and ... cordia Seminary, St. Louis. He was ordai... by the Northwest Synod in 1925, and se... congregations in North Dakota and M... tana before going to La Crosse. He w... member of the board of Northwe... Seminary.

Another son, Harold, survives. Both ... adopted children.

Funeral services were held April 1 ... Holy Trinity Church. Dr. Clemens H. Ze... conducted the service for Pastor Stoffel, ... Dr. George Lundquist conducted the se... for Mrs. Stoffel. Dr. Paul W. Roth ... the Rev. Donald Sondrol also took pa...

DECEASED

DR. OSCAR F. BLACKWELDER, 63, tor emeritus of the Church of the Refor- tion, Washington, D. C., died April 6. Dr. Blackwelder was widely known as a acher and a church leader. He served eight years on the Executive Board of United Lutheran Church in America, and 12 years on its Board of Publication. He s a commissioner of the ULC to the deral Council of Churches.

He served as president both of the Wash- ton Ministerial Association and of the shington Federation of Churches. He o was a member of the board of the shington Housing Association, of the uncil of the Washington Cathedral, and the board of American University.

Born in Newberry, S. C., he attended anoke College and Southern Seminary d was ordained in 1920. He served as stor of Virginia Heights Church, Roanoke, ., 1920-25, and of Christ Church, Balti- ore, 1925-33. He served 20 years as pas- of Reformation Church, which grew un- r his leadership to be one of the largest ngregations in the Maryland Synod.

Dr. Blackwelder took part in the National eaching Mission in 1936-37 and the Na- nal Christian Mission in 1940. His eaching reached a national audience also rough the radio network Sunday Vespers ogram. Several of his sermons have been aced in the *Congressional Record* appendix.

He was a contributor to numerous edu- tional and religious periodicals, and wrote e Washington page for *The Lutheran* from 941 to 1950. He was co-author of several ooks on preaching, and wrote the exposi- on on Galatians in the *Interpreter's Bible.*

It was a resolution proposed by Dr. lackwelder at the 1944 ULCA convention hat paved the way for publication of the ew *Service Book and Hymnal* as a co- perative venture of eight churches in the National Lutheran Council, instead of by a ingle church body.

He received the honorary doctor of divin- ty degee from Susquehanna University, and the honorary doctor of letters degree from Roanoke College.

Surviving are his wife and two sons.

Funeral service was conducted April 9 in Reformation Church by the Rev. J. Paul Seltzer, pastor; Dr. J. Frank Fife, president of the Maryland Synod; Dr. Lawrence D. Folkemer, of Gettysburg Seminary, and Dr. Franklin Clark Fry, ULCA president. Burial was in Roanoke, Va., April 10.

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Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

IN CONCLUSION . . . . . .

IT IS perplexing to me that Christian people—who may be expected to be in close agreement regarding our goals for human society—should be torn apart in violent disagreement as to how to reach these goals. Once we have agreed on where we want to go, you might suppose that we would need only a quiet argument about the best way to get there.

For instance, surely we Christians are agreed that every man who is willing to work should have a chance to work. The fact is, though, that in recent months there have been more people out of work in the United States than at any time in the last 20 years.

Also there have been more people working than at any other time in U.S. history. The number of people in our society has increased greatly, and the machines used in our industry and agriculture have developed remarkably. Fewer people can now produce greater output.

We can produce more of almost everything than we actually need. There are in the U.S. nearly one million automobiles and two million TV receivers standing around waiting to be sold. We can pile up surplus wheat, copper, aluminum, oil, refrigerators, houses—almost anything.

THIS IS a new situation. Unemployment in past years developed only when money was so unevenly distributed that people didn't have the means of buying what they needed.

There is plenty of useful work that can be done in the United States, or Canada, such as providing better schools, roads, health and welfare services, low-cost housing, water supply. But these things won't pay off promptly, although t will eventually. Therefore they must financed by the government through ta tion rather than by private industry immediate profits.

Instead of people staying at home employed, and steel mills running at h speed, these are days when we could vest in meeting long-term needs of public. But when it is proposed that government spend more money for lo range projects, there are frantic outcr that this is "creeping socialism."

THERE IS real danger that a gove ment may become our master instead our servant. This happened in Germa under the Nazis, and happens n throughout the Communist world. T is a danger to be watched with eagle ey

Our first line of defense against g ernment control is our newspapers a magazines, which should inform and al us against such danger. This is why is essential that we have a free pre Next line of defense is our colleges a universities, where scholars should be bc in studying and reporting on trends our common life.

The final defense line, it seems to m is our churches, where we must exerci our freedom of conscience which G gives us to stand against oppression (the Norwegian churchmen stood again the tyranny of their Quisling governme in the 1940s).

If these defense lines are operatin we are in no danger from our gover ment. We can entrust to it some impo tant tasks we want done in using ou manpower and resources to meet lon range needs.

—ELSON RUFF

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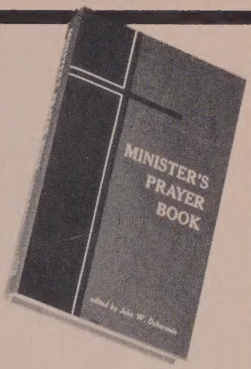

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